The Westminster Standard Teacher Training Course

FIRST STANDARD COURSE

EDITED BY A. L. PHILLIPS, D. D.

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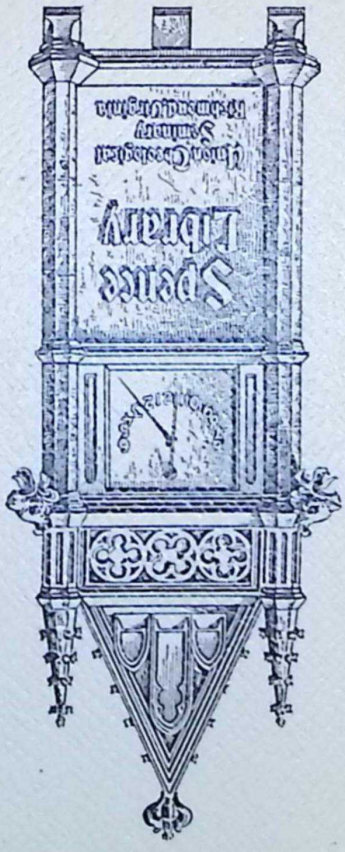


PREFACE

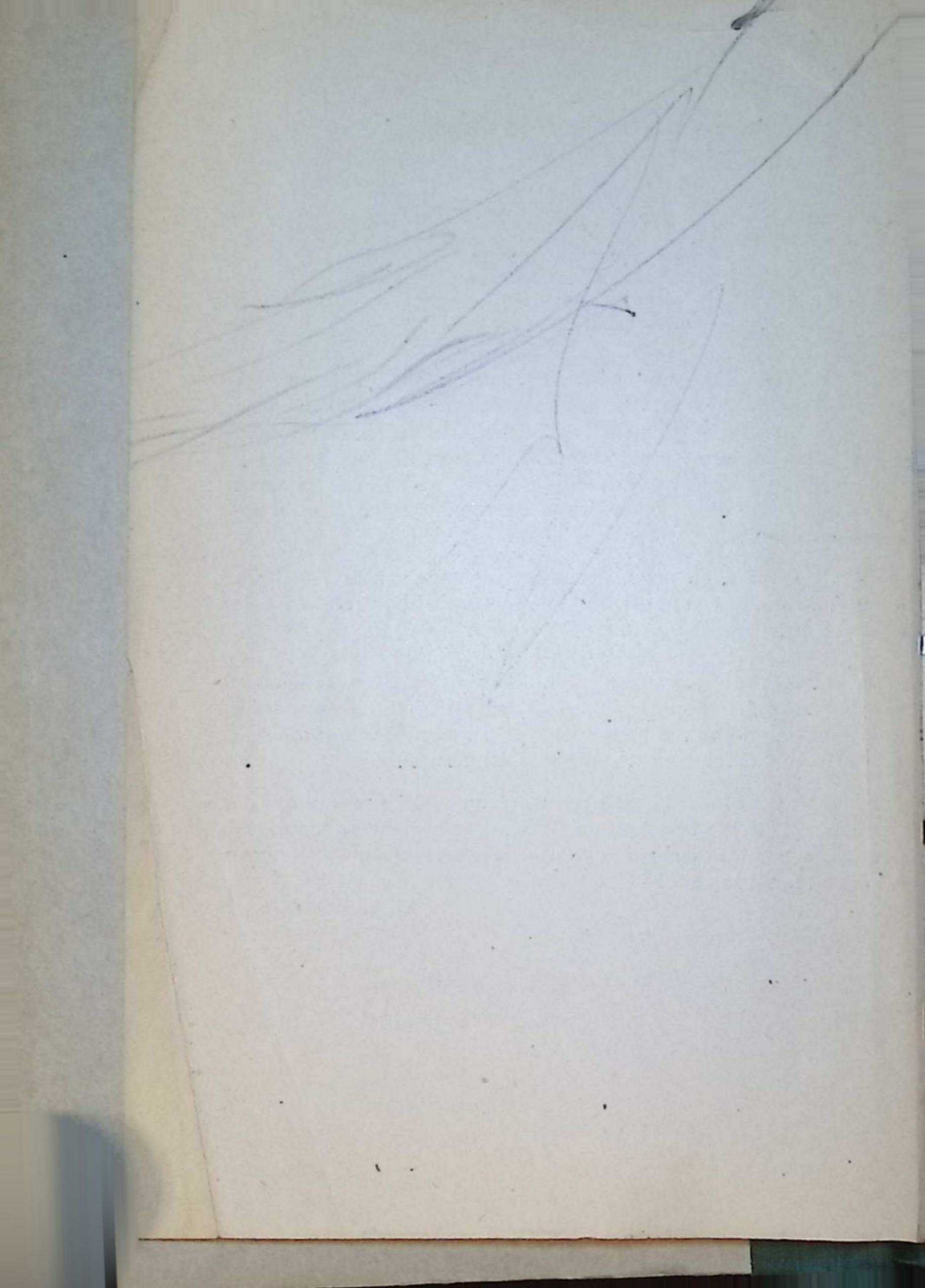
THE International Sunday-School Convention, in Louisville, June, 1908, approved the recommendations of the Conference on Teacher Training, held in Philadelphia in January, 1908, suggesting two courses of study for the training of Sunday-school teachers, namely: *"The First Standard Course"* and *"The Advanced Standard Course."* This volume has been prepared for use as the First Standard Course.

I wish to acknowledge gratefully the assistance which has been cheerfully given me in the preparation of the book by several friends. A special acknowledgment is made to President W. C. Murray, LL. D., of Halifax, Nova Scotia, for expert work of the highest value in the section devoted to the study of the pupil. The editor alone is responsible for the matter as it appears in this section. To the Presbyterian Board of Publication and Sabbath-school Work I am deeply indebted for permission to use important copyrighted material.

This volume is sent forth in the confident hope that it may prove to be informing and stimulating in a high degree to a great multitude of devoted Sunday-school teachers, who are helping mightily to redeem the nation and lift it to God in Christ Jesus.

A. L. PHILLIPS.

RICHMOND, VA., April 1, 1914.



The Westminster Standard

Teacher Training Course

FIRST STANDARD COURSE

EDITED BY A. L. PHILLIPS, D. D.

APPROVED BY THE EDUCATIONAL COMMITTEE OF THE
INTERNATIONAL SUNDAY SCHOOL
ASSOCIATION
1908

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LESSON 1.

THE BIBLE: Its Name and Divisions.

Aim.—The aim of this lesson is to teach something definite about the name, divisions, origin and authority of the Bible.

Name.—The word Bible is derived from the Greek word meaning book. We give the name to a collection of sixty-six books, written by some thirty-six different authors during a period of about fifteen hundred years.

Divisions.—The Bible is divided into two great divisions, namely: The Old Testament and The New Testament. The Old Testament contains thirty-nine books, and the New Testament, twenty-seven books. So far as known, no inspired books were written between the time of Malachi and Matthew, a period of more than four hundred years. The arrangement of the books is not inspired, nor are they arranged uniformly in order of the time in which they were written. The list of all the books properly in the Bible is called the canon.

The Old Testament books may be divided, according to the general subjects which they treat, into three groups, as follows:

1. Historical Books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah and Esther—seventeen books.

2. Poetical or Devotional Books—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon—five books.

3. Prophetical Books—(1) The major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel—five books. (2) The minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi—twelve books.

The New Testament books may be divided into five groups, as follows:

1. Biographical—Matthew, Mark, Luke and John—four books.

2. Historical—The Acts of the Apostles—one book.

3. Paul's Epistles—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon and Hebrews—fourteen books. There is doubt as to whether Paul wrote Hebrews.

4. General Epistles—James, 1 and 2 Peter, 1, 2 and 3 John, Jude—seven books.

5. Prophetical Book—The Revelation—one book.

The first five books in the Bible were written by Moses, and are often called the *Pentateuch*, a word meaning "five books."

QUESTIONS.

1. State in your own language the aim of this lesson.
2. What is the derivation and meaning of the word "Bible"?
3. Make a list of names, with references, that the Bible applies to itself. See John 5:39, Rom. 3:2, Heb. 4:12, Ps. 119:24.
4. Make a list of other names applied to the Bible.
5. Name the Historical books of the Old Testament in their Biblical order. Name the Poetical books of the Old Testament in their Biblical order. Name the Prophetical books of the Old Testament in their Biblical order. Name the Gospels in their Biblical order. Name the Epistles in their Biblical order. Name all the books of the Bible in their Biblical order.

Next Lesson.—In our next lesson we will inquire concerning the origin and authority of the Bible.

LESSON 2.

THE BIBLE: Its Origin and Authority.

Review the last lesson.

Connection.—Having seen how the Bible is built up book by book, we will now study its origin and estimate its authority.

Aim.—In this lesson our aim will be to offer some convincing proofs of the divine origin of the Bible and to come face to face with its supreme authority in faith and conduct.

ORIGIN.

The Bible originated with God himself. He was graciously moved to declare his will for man's salvation. Many of the facts which it contains were known before they were recorded by his direction. It is evident that some of the record was revealed directly to the writers by God himself. The Holy Spirit so moved the minds of the writers that they infallibly wrote his will. The peculiarities of the writers' thought and language are preserved.

PROOF OF ITS DIVINE ORIGIN.

There are many proofs that the Bible is of divine origin.

1. The Church has always and everywhere believed that it is of God. What is so universally believed is very apt to be true.
2. It leads to God, and must have come from God.

3. "The heavenliness of the matter" proclaims that it was beyond the thought of man.

4. "The majesty of the style" marks it as God's handiwork.

5. "The efficacy of the doctrine" in showing the nature of God and man and their relations to one another lifts it above man's highest thought.

6. "The consent of all the parts" is so perfect that no mere man could have produced such a complete harmony.

7. The results of modern exploration in Bible-lands confirm its statements to a wonderful degree.

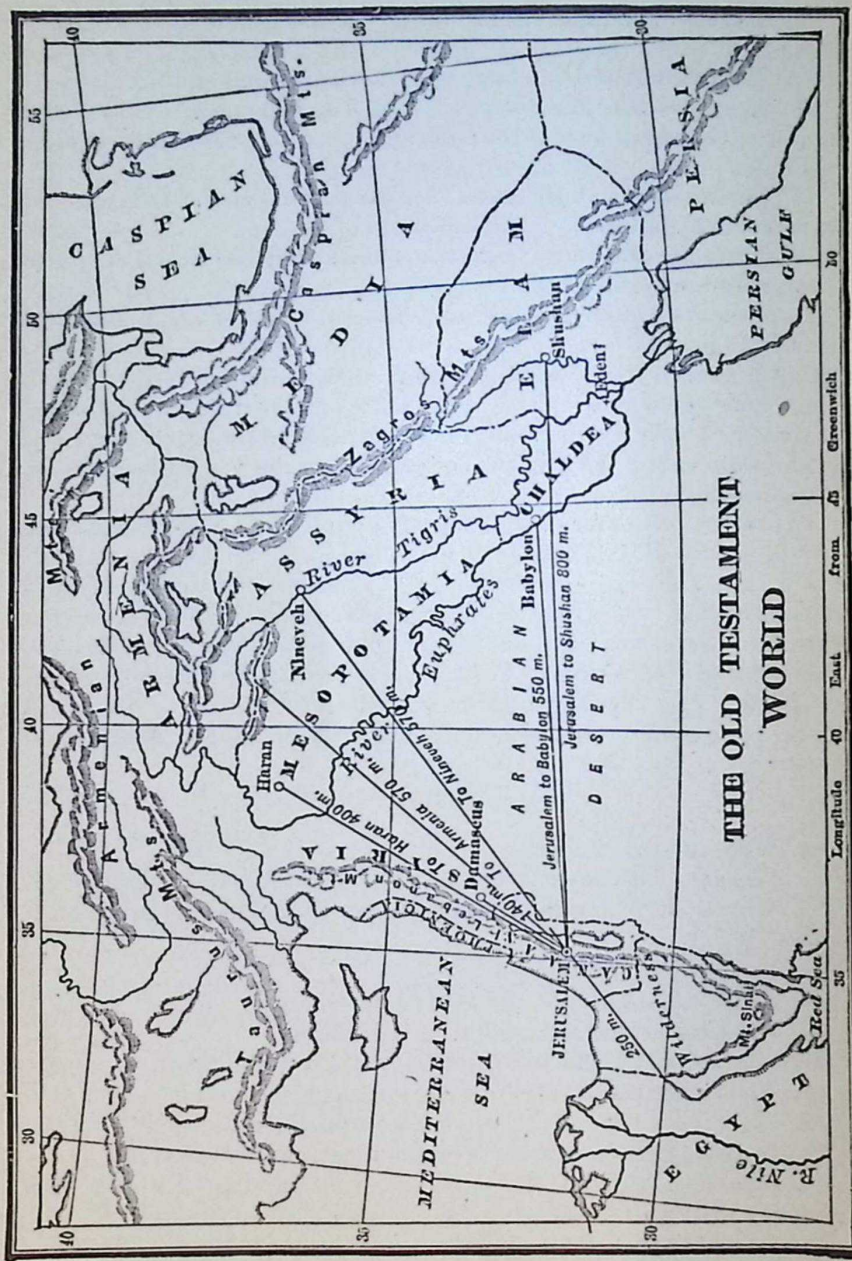
8. Ancient and modern hostile criticism has utterly failed to discredit the Old Book.

9. The Spirit's Witness. Notwithstanding the fact that these proofs are satisfactory to a reasonable mind, yet "our full persuasion and assurance of the infallible truth and divine authority thereof are from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

Authority.—Since the Bible is the Word of God, it is the supreme authority upon all subjects of which it speaks. It always speaks the truth. It is its own best interpreter. It alone tells us satisfactorily of God's character, will and works, and answers all questions concerning him that we need to have answered. It contains our whole duty to God and to our fellowmen. Its statements are to be believed without questioning. Its laws are to be obeyed without hesitation. Its promises are to be received with assurance, and its warnings are to be heeded at once.

QUESTIONS.

1. Who inspired the writers?
2. Give nine reasons for believing that the Bible is the Word of God.
3. Why is the Bible final authority on all matters as to which it speaks?
4. How is it to be received?
5. What is the basis of the Bible's authority?
6. What is the best interpreter of the Bible?
7. What place should the Bible have in one's thinking?
8. What place should the Bible have in one's emotions?
9. What place should the Bible have in one's conscience?
10. Discuss briefly a teacher's personal relation to the Bible.
11. What does he owe his pupils, in view of what has just been learned?


THE OLD TESTAMENT WORLD
CASPIAN SEA
MEDIA
Caspian Mts.
Zagros Mts.
ASSYRIA
ARMENIA
Armenian Mts.
Taurus Mts.
MESOPOTAMIA
River Tigris
Euphrates
Nineveh
Haran
River
To Nineveh 570 m.
To Armenia 570 m.
Haran 400 m.
Damascus
140 m.
SYRIA
Lebanon Mt.
PHOENICIA
JERUSALEM
250 m.
Wilderness
Mt. Sinai
Red Sea
EGYPT
R. Nile
MEDITERRANEAN SEA
ARABIAN DESERT
Babylon
Jerusalem to Babylon 550 m.
Jerusalem to Shushan 800 m.
CHALDEA
Eden
Shushan
ERAM
PERSIA
PERSIAN GULF
Longitude East from Greenwich

Next Lesson.—Having taken a very brief view of the origin of the Bible and its authority, in our next lesson we shall begin to study the land of Palestine, the home of the Bible and its people.

LESSON 3.

THE BIBLE: Its Geography.

Review last lesson.

Connection.—Having in the last lesson learned something of the composition, origin and authority of the Bible, we shall now begin to study briefly Palestine, where most of the events there recorded occurred.

Aim.—The aim of this lesson is to give a general view of the world of the Bible and to begin the study of Palestine, in order that the geographical references in the Bible may be the better understood.

THE WORLD OF THE BIBLE.

Armenia.—For ages men have tried vainly to locate precisely the Garden of Eden. It is generally believed to have been located in that part of Western Asia known as Armenia, which consists mainly of a high tableland, with great mountains resting upon it. Here was man's first home, and from this region men scattered over the whole earth.

Assyria.—Just south of Armenia lay Assyria, with Nineveh as its capital, occupying the region of the headwaters of the Euphrates and Tigris rivers.

Chaldaea.—Southeast of Assyria lay Chaldaea, occupying the great plain of the lower Euphrates, with Babylon as its capital.

Media, Persia, Syria.—Still further to the east lay Media and Persia. Standing at Jerusalem and looking far to the northeast was Syria, with Damascus as its capital.

Phoenicia.—Facing the northwest one would look toward the narrow strip of land between the Lebanon Mountains and the Mediterranean Sea, known as Phoenicia, with Tyre as its capital.

Egypt.—To the southwest lay Egypt, rich and powerful.

Greece, Italy,—Far to the northwest, across the end of the Mediterranean Sea lay Greece, with Athens as its capital, and still further beyond was Italy with imperial Rome.

Jerusalem was near the geographical center of this world.

PALESTINE.

Location.—Palestine lay in Southwest Asia, and was bounded on the north by Syria, on the east by the Syrian Desert, on the south by the Arabian Desert, and on the west by the Mediterranean Sea. The mountains on the north, the desert on the east and south, and the sea on the west formed natural barriers, keeping Israel in and helping to keep her enemies out. The land lay at the center of the civilization of the ancient world. Its location greatly hastened the spread of Christianity.

Size.—It was a small country, its length from north to south being about one hundred and forty-five miles, and its width from east to west about forty-five miles. Its area including the portion east of Jordan was twelve thousand miles, about equal that of Maryland.

Outline.—Its northern, eastern and southern boundaries were never clearly defined, and varied at different periods of history, reaching their greatest extent at the time of David. Its western boundary was the regular coast line of the Mediterranean Sea, which never offered good harbors.

QUESTIONS.

1. Draw an outline map of the world of the Bible, locating the chief countries.
2. Taking your stand at Jerusalem, locate Armenia, Assyria, Chaldaea, Media, Persia, Syria, Phoenicia, Egypt, Greece, Rome.
3. What advantage to religion was the location of Palestine?
4. Give the dimensions of the land.
5. Describe its outline.
6. Practice drawing an outline map of Palestine until it can be quickly and accurately drawn.

Next Lesson.—In our next lesson we will continue and complete the brief study of the geography of Palestine.

LESSON 4.

THE BIBLE: Its Geography (Continued).

Review last lesson.

Connection.—This lesson joins directly to the last and leads us further into the wonders of the Land of Promise.

Aim.—The aim of this lesson is to continue the study of Palestine in order to understand more clearly the history made there.

Surface.—If one should go east from Joppa, one would first cross

THE NEW TESTAMENT WORLD
SCALE OF MILES
0 50 100 150 200
The Divisions of the HOLY LAND After A.D. 32
SYRIA
Phoenicia
ABILENE
Sidon
Damascus
Cæsarea Philippi
Ptolemais
Cæsarea
Joppa
JERUSALEM
JUDÆA
PROV. OF JUD.
(under Felix)
Perea
Idumæa
Arabia
ADRIATIC SEA
ROME
Three Taverns
Appii Forum
Puteoli
Tyrrhenian Sea
SICILY
MELITA
Syracuse
Rhegium
Adria
ILLYRICUM
Dalmatia
MOESIA
THRACE
Haemus Mts.
MACEDONIA
THESSALONICA
Amphipolis
Apollonia
Berea
Philippi
Neapolis
SAMOTHRACIA
Nicopolis
ACHAIA
GREECE
CORINTH
Athens
CRETE
CLAUDA
Fair Havens
Phenice
Lasea
C. Salmone
THE GREAT SEA
(MEDITERRANEAN)
Syrtis Major
LIBYA
Cyrene
EGYPT
Alexandria
Scythians
EUXINE SEA
Byzantium
Nicæa
Nicomedia
BITHYNIA
PONTUS
KINGDOM OF POLEMON
Troas
Mysia
Assos
LESBOS
Mytilene
Pergamos
Adramyttium
Thyatira
CHIOS
SAMOS
EPHESUS
Smyrna
Sardis
Philadelphia
PATMOS
COOS
Miletus
RHODES
Rhodes
Patara
LYCIA
Colosse
Laodicea
Hierapolis
Phrygia
Pisidia
Antioch
Iconium
Lystra
Derbe
Attalia
Perga
PAMPHYLIA
GALATIA
Pessinus
Ancyra
R. Halys
Tavium
CAPPADOCIA
Cæsarea Mazaca
ANTIOCHUS
Tarsus
Seleucia
Antioch
CILICIA, SYRIA AND PHŒNICIA
Paphos
CYPRUS
Salamis
Sarepta
Tyre
Chalcis
Abila
Palmyra
Thapsacus
Edessa
Mesopotamia
ARMENIA
Caucasus Mts.
Azotus
Gaza
Petra
Longitude East from Greenwich
L. L. POATES, ENGR, N.Y.

a level plain some fifteen miles wide, known as the Maritime Plain, the home of Israel's old enemies, the Philistines. Going further east, he would cross a hilly country, some ten miles wide, known as the Shephelah, which was the chief battle-ground between the Philistines and Israel. Still going east, he would climb the Central Ridge, on which reposed the mountains, among which were the chief cities of Israel. Going still east, one would descend into the deep and narrow Jordan Valley, to climb by and by up on the tableland of Gilead, which stretches away into the desert.

The Plains.—The plains, mountain ranges and valleys stretch north and south. A little north of the center of the land and cutting across east and west lay the beautiful and fertile Plain of Esdraelon, one of the greatest battlefields of the world. Still further north were the mountains of Galilee. The Plains of Philistia and Sharon occupied the southern and northern ends, respectively, of the Maritime Plain.

Mountain Peaks.—On the west of Jordan, the chief peaks from north to south were the Horns of Hattin, Tabor, Carmel, Gilboa, Gerizim, Ebal, Moriah, Zion and Olives. On the east side of Jordan were Hermon (the highest of all, 9,383 feet), Nebo and Pisgah.

Jordan Valley.—Extending from north to south from Hermon to the Arabian Desert is a gorge, through which flows the Jordan River for one hundred miles. The river rises in springs at the base of Hermon, and empties into the Dead Sea, whose surface is 1,292 feet below the sea-level. This area is 53 miles long and 10 wide. At its northeastern corner it is 1,300 feet deep. Its water is of a beautiful blue appearance, but very salt and nauseous to the taste, and oily to the touch.

Soils.—The surface rock in Palestine is chiefly limestone. When it crumbles and mixes with sandstone and decaying vegetation, the result is a soil of great fertility. The hills have been so washed by rains that they are bare, except where the soil is held by terraces. In the valleys and on the plains the soil is wonderfully fertile, and even now, when watered, produces fine crops of grain and grass.

Minerals.—No gold or silver is found in Palestine. Iron and copper are present. Salt in inexhaustible quantities is found. Building stone is plentiful.

Water Supply.—From the central range of mountains, the rivers and streams run west and east into the Mediterranean Sea and the Jordan River. They were mostly short and shallow streams, frequently drying up in summer. The Litany and Kishon were the chief streams flowing west. The Jordan is the chief source of water supply. "It is a swift, black, sullen current, flowing between ugly mud banks of refuse

or an occasional bed of stones, foul with ooze and slime." East of Jordan and flowing in a westerly direction were Yarmuk, Jabbok and Arnon, having their rise in the hills of Bashan, Gilead and Moab.

The Climate.—The climate is varied, according to altitude, nearness to the sea, and direction of the winds. In the winter the winds blow from the Mediterranean and are laden with moisture, which is thrown down as rain, when it strikes the mountains. In the summer the winds blow from the northwest and are dry. In the Jordan valley, which is below sea-level, the heat is oppressive. The average temperature for the year is 60 to 68 degrees. There are two seasons—the wet (from the last of October until April), and the dry (the remainder of the year).

Vegetation.—Some of the chief native trees were oak, cypress, pine, plane, walnut and sycomore. The wild flowers are abundant and beautiful. Great pastures of fine grass were to be found, especially east of Jordan. Figs, pomegranates, olives and luscious grapes were plentiful. Great crops of wheat and barley were grown, and vegetables of many kinds were abundant.

Animals.—The domestic animals common amongst us were in Palestine in Bible days, such as the ass, dog, horse, goat and cow. Besides these there were apes, behemoth (probably the hippopotamus), leviathan (probably the crocodile), camel, leopard and lion. Poisonous reptiles were found. Birds familiar to us were known there. Perhaps in all the world one cannot find a country so small as Palestine, which contains so many different kinds of plants and animals known to people of almost every land. In consequence, when people of different countries read the Bible, they feel as if it were telling of their homeland.

Original Inhabitants.—Palestine was originally inhabited by tribes or clans, the chief of which were the Philistines, the Canaanites, the Amorites, the Perizzites, the Hivites, the Jebusites and the Hittites, who were the most powerful of them all and made war with Egypt on equal terms. All were cruel, idolatrous and licentious, and had forfeited their right to the land when Israel entered it.

Israel's Possession.—When Israel, under Joshua, had conquered the land, it was divided by lot amongst the tribes as follows: Beginning in the south—Simeon, Judah, Benjamin, Dan, Ephriam, half Manasseh, Issachar, Zebulon, Naphtali, Asher; and east of Jordan—Reuben, Gad and half Manasseh. Here, taught by prophets and priests, they loved and served Jehovah for hundreds of years. Finally, because of their wickedness, they were taken away, and the land given to others.

Roman Divisions.—In the time of Christ the land was divided by

the Romans into five principal districts or provinces—Judea, Samaria, Galilee, Bashan and Perea.

Cities.—When Israel entered the land, they became possessors of cities which they had not built. They, with the Greeks and Romans, built other cities. Shiloh was the first capital, but Jerusalem became the capital under David, and has ever since remained the capital. It was beautifully situated among the mountains and was so well protected by its natural situation, as well as by fortifications, that it was difficult to capture. Other famous towns and cities were Hebron, Bethlehem, Jericho, Bethel, Shechem, Samaria, Nazareth, Capernaum, Joppa, Ramoth-Gilead and Jabesh-Gilead.

Commerce and Trade.—For generations Israel was a nation of farmers. They manufactured little; but they have ever been successful traders. From the ground they took great crops of grain and hay. From their flocks of sheep and goats they got wool and meat. From the orchard and vineyard came fruits, grapes and wine. These they exchanged for the manufactured goods from Egypt and Tyre. Along the roads caravans and armies from the East passed through the land.

1. Draw an outline map. Locate on it the Maritime Plain, the Shephelah, the Central Ridge, the Jordan Valley, the tableland of Gilead.

2. Draw an outline map. Locate on it the Plain of Esdraelon, Philistia, Sharon.

3. Draw an outline map. Locate on it Mt. Carmel, Tabor, Gerizim, Moriah, Olives, Hermon, Pisgah.

4. Describe the Jordan Valley; the Dead Sea.

5. What kind of soil predominates?

6. Name the chief minerals found.

7. Describe the water supply.

8. How does the climate vary?

9. Name the principal trees, flowers, fruits, crops.

10. Make a list of the domestic animals; wild animals.

11. What was their character?

12. Draw an outline map. Locate the tribes on it.

13. Draw an outline map. Locate on it the five Roman provinces.

14. Describe the location of Jerusalem.

15. Locate on an outline map Jerusalem, Bethel, Hebron, Jericho, Samaria, Nazareth, Capernaum, Jabesh-Gilead.

16. Of what did the commerce and trade consist?

Next Lesson.—In our next lesson we will study the relation between Palestine and the Bible.

LESSON 5.

THE BIBLE: Its Geography (Concluded).

Review last lesson.

Connection.—Having studied something about the origin and authority of the Bible and about the land of the Bible, with its people, we will now see how the Land and the Book are joined together.

Aim.—The aim of this lesson is to show how Palestine is used to illustrate spiritual truth.

A Chosen Land.—Moses in one of his last speeches described this wonderful land (Deut. 11:10-17, American Revision): "For the land whither thou goest in to possess it is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs; but the land whither ye go over to possess it is a land of hills and valleys, and drinketh water of the rain of heaven, a land which Jehovah, thy God, careth for; the eyes of Jehovah, thy God, are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love Jehovah, your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain and thy new wine and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves lest your heart be deceived, and ye turn aside and serve other gods and worship them; and the anger of Jehovah be kindled against you and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you."

Its Real Significance.—The real significance of this land is that it was the home of God's chosen people, to whom he gave the Bible and the only true religion. It is impossible to understand the Bible without understanding Palestine, which has been called "The Fifth Gospel." There is not a writer of the holy pages who does not turn again and again to the land about him for illustrations of moral and spiritual truth.

The Psalms.—And how sweetly the poet sings of the land and its people! He had seen the great green tree planted by the water-course, its roots drinking life from the limpid stream, its boughs laden with fruit, and he says that the righteous man is like a tree planted by the rivers of waters, etc. (Ps. 1:3). Through the transparent depths of the Syrian sky he had seen the sun and moon and stars, and so he wrote Psalm 8 to tell of their beauty and man's comparative insignificance.

The awful end of the wicked rises before him in Psalm 11, and he sings, "Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest." In his meditations he remembers God's faithful protection, and he says (Ps. 18:2), "The Lord is my rock and my fortress." Says G. A. Smith, "One will find a more comprehensive view of the Holy Land in the 104 Psalm than in any other Scripture, for it embraces both atmosphere, scenery, wind, water and light, summer and winter, mountain and sea, man and the wild beasts."

Isaiah.—The prophets owed to their knowledge of its topography many of their most wonderful pictures. Take Isaiah (chap. 5:1-7). He wishes to celebrate the goodness and painstaking care of God for his people. Before him rises "a very beautiful hill," covered with choicest vines. It is protected by trenches from washing; the stones have been gathered out. In the midst of it is the watchman's tower, and hard by is the wine-press, hewn from rock. The vision of Israel's desolation through disobedience passes before him, and he sees the vineyard trodden under foot, its fences broken down, briars and thorns contending for the mastery over it. The very clouds leave it unwatered. Would that have been written in any land where the vine did not grow and flourish and die from neglect? See further the picture of utter desolation in Isaiah 7:17-25.

When he describes the fall of Babylon, Sodom and Gomorrah rise before him as its picture. He sees the kingdom of the Messiah rising suddenly from the ruin and desolation of centuries. He had often seen the wilderness, baked and barren from the fierce heat of the sun, burst forth suddenly after rain into blooming beauty and fruitfulness. Hear him: "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God" (chap. 35:1-2). The blessed fulness of the Gospel's invitation to all men comes before him. He writes: "Ho, every one that thirsteth. Come ye to the waters, and he that hath no money. Come ye, buy and eat; yea, come, buy wine and milk without money and without price" (chap. 55:1).

Jeremiah.—Turn the pages of Jeremiah. At the twenty-fourth chapter we find him holding out cheer to the "captive of Judah," and giving warning to Zedekiah and his princes under the picture of two baskets of figs—"One basket had very good figs, even like the figs that are first ripe; and the other had very naughty figs, which could not be eaten, they were so bad."

Ezekiel.—Ezekiel sees the waters of salvation (chap. 47), bringing life and beauty and fruitfulness to the barren souls of men. He describes under the image of Kidron flowing past Gethsemane and Mt. Zion, and flinging itself into the burning chasms of the wilderness of Judea, bringing fadeless beauty to the trees and inexhaustible fruitfulness.

Jesus Christ.—What wonderful illustrations did Jesus draw from the material world around him! The lily at his feet becomes the model of unconscious beauty and the imperishable reminder of God's tender care. The white mustard of the field, the string of little sparrows in the market, the circling eagle above the dead carcass, the winds blowing Judeaward from the desert or sea, the water in the Samaritan woman's pitcher, the bread from the lad's wallet—are made, each in its turn, to set forth some truth of his spiritual kingdom. How largely did he tax the land and the people about him for material for his marvelous parables! There are about forty parables recorded, and in every one Jesus drew upon nature or customs around him. It is impossible to understand them without some good degree of knowledge of local conditions. He had no doubt seen many a proprietor hire laborers for his vineyard; had seen a woman sweeping and looking with lighted candle for her lost coin; had many a time seen his mother hide the leaven in the measure of meal; had watched the shepherd divide his goats from his sheep, and had heard him calling them tenderly by name. What reality is added to his words, "I am the Good Shepherd," "I am the True Vine."

Paul and John.—Since Paul's and John's day certainly men have been looking and longing for a city that "hath foundations, whose builder and maker is God"—the heavenly Jerusalem. Hear old John Bunyan: "Now, just as the gates were opened to let in the men, I looked after them, and, behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates, which, when I had seen, I wished myself among them."

QUESTIONS.

1. Give in your own words the description of Palestine found in Deut. 11:10-17.

2. What is the real significance of Palestine?

3. Explain the geographical references in Psalms 1, 8, 104.

4. Discuss the geographical references in Isa. 5:1-7, 7:7-25, 35:1-2. 55:1-2.

5. Explain Jeremiah 24:3.

6. What spiritual truth is illustrated in Ezek. 47:1-12?

7. Discuss freely the use which Jesus made of the land, its people and its customs to enforce his teaching. Give references.

8. Make as complete an alphabetical list as you can of the objects that Jesus used to illustrate truth. Give the truth he illustrated by each.

9. Of what is Jerusalem a type?

10. Do you long to enter the New Jerusalem through the gates of pearl?

Next Lesson.—In our next lesson we will begin the study of the people whom God established in Palestine.

LESSON 6.

THE BIBLE: Old Testament History to Moses.

The Record.—The Book of Genesis.

Review last lesson.

Connection.—Keeping in view our studies of Palestine, we now enter upon a series of lessons on the history of the Hebrew race, beginning at the creation of the world.

Aim.—The aim of this lesson is to give in brief outline an account of the creation of the world, of the origin of the Hebrew race, of the call of Abraham, of the descent of Jacob into Egypt, and of the life there.

Creation.—The Bible opens with an account of God's creating the world "out of nothing, by the word of his power," in six days—or six periods of successive darkness and light.

1. On the first day light was divided from darkness.

2. On the second day the firmament was formed by dividing the clouds from the water on the earth's surface.

3. On the third day the dry land appeared, and the vegetable kingdom came into being.

4. On the fourth day the sun, moon and stars appeared in the firmament, providing regular light and measurement of time.

5. On the fifth day fish and fowl were made.

6. On the sixth day the higher animals were formed, and last of all man, "made from the dust of the earth," but in the image of God, with the breath of life breathed by God into his nostrils.

7. On the seventh day God rested from the work of creation, thus preparing the way for the institution of the Sabbath.

The Fall.—Man was "created in the image of God in knowledge, righteousness and holiness, with dominion over the creatures." Adam and Eve were then placed in the Garden of Eden to dress and keep it. They could eat of all its fruit, save only of the tree of knowledge of good and evil. Satan in the form of a serpent tempted Eve, and she ate of this forbidden fruit. She tempted Adam, and he ate. Thus sin entered into the world, and our first parents fell from their original state of holiness. Since they represented all mankind, their sin brought all their descendants under its guilt, its power and its penalty. In consequence of this disobedience, they were driven from Eden. Hope was given them in the promise that the seed of the woman should bruise the serpent's head, the first promise of a Redeemer from sin.

The Flood.—When sin had once made entrance to the world, it spread rapidly over the earth until it was filled with wickedness, so great that God resolved to destroy mankind, which was done by a great flood. He graciously spared Noah and his family, so that he was not left without faithful witnesses on the earth.

The Dispersion.—In the process of time mankind multiplied rapidly and increased in wickedness. God scattered them in every direction by confounding their tongues. The descendants of Shem settled in Central Asia, of Ham in Africa, of Japheth in Europe

The Chosen People.—God chose the descendants of Shem, called Semites, to be the people through whom he should make known his will, and from whom the Messiah should come to save men from sin. He chose Abraham, the son of Terah, whose home was in Ur of the Chaldees, an idolatrous city, and called him to leave his country and people for a land that he would show him.

About 2000 B. C.—Abraham went out, believing in God's promise to give him a new home and to make of him a great nation. Abraham settled finally in Canaan, becoming the founder of the Hebrew race, and God's chosen representative in the world. God gave him and Sarah, his wife, a son in their old age, Isaac, who became his heir. Isaac dwelt peacefully in Canaan, the land of his inheritance. To him and his wife, Rebekah, were born twin sons, Esau and Jacob. Through fraud Jacob supplanted his brother Esau and became his father's heir. Jacob, who in his later years was called Israel, had two wives, Leah

and Rachel. To Jacob were born twelve sons, namely: Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Dan, Joseph, Benjamin, Naphtali, Gad and Asher. He adopted Joseph's two sons, Ephraim and Manasseh.

Into Egypt.—Joseph was sold by his brethren to a band of Midianites because of their envy towards him as the favorite son of their father. The Midianites carried him to Egypt and sold him as a slave to Potiphar, the captain of Pharaoh's guard. Here by the wonderful providence of God, he was raised to be the chief ruler of Egypt next to Pharaoh. A severe famine drove the sons of Jacob from Canaan to Egypt to buy corn, which Joseph had stored in abundance. Finally he prevailed on his father and brothers to settle in Egypt, where they occupied the rich territory known as Goshen.

Oppression.—In Egypt they grew in numbers and power. Finally a Pharaoh arose who persecuted and oppressed them most grievously because of his fear that they would join an enemy who might invade the land. They were compelled to do public work, under the most unjust and outrageous conditions. After four hundred and thirty years of oppression, God heard their bitter cry and sent Moses to deliver them.

The Knowledge of God.—During the long years from the creation to Moses, we find that God revealed himself as a God of wisdom and power in creating all things out of nothing, of goodness in providing for the maintenance of all creatures, of justice in that he punished disobedience, of mercy in sparing those who believe on him, of grace in making a covenant with Abraham and his seed forever. The conditions of fellowship with him were shown to be faith and obedience.

The State of Civilization.—In Genessi 4:16-22 we have a hint of the primitive civilization of man after expulsion from Eden. They lived in tents and owned cattle, played upon harp and pipe, and forged cutting instruments of brass or copper and iron.

At the time of Abraham, they had advanced greatly. They lived in cities, built temples, had a written language, and lived under written laws.

When the period closes, with the advent of Moses, we find in Egypt a highly organized state of society. Life and property were protected by law; reading, writing, grammar, geometry and bookkeeping were taught in the schools. Fine temples and houses were built and decorated.

QUESTIONS.

1. Name the order of events in creation.
2. Show how there was progress from day to day.
3. Describe the six days' creation in your own words.
4. What was man's condition when created?
5. What is the origin of the Sabbath?
6. What was Adam's occupation in Eden?
7. Describe the fall of man.
8. What was the result of Adam's sin on himself?
9. What was the result of Adam's sin on his descendants?
10. What hope was left Adam?
11. Describe the flood.
12. Describe the dispersion of mankind after the flood.
13. Where did the sons of Ham settle?
14. Where did the sons of Shem settle?
15. Where did the sons of Japheth settle?
16. Describe the call of Abraham (Gen. 12:1-5).
17. Give an estimate of Isaac.
18. How came the Hebrews to emigrate to Egypt?
19. What could the Hebrews know of God up to this time?
20. Tell something of the civilization of Egypt about the time of Moses.

Next Lesson.—Having rapidly passed over the history of the Hebrews from the creation to the time of Moses, in our next lesson we shall see how God led his chosen people out of Egypt into the land of promise.

LESSON 7.

THE BIBLE: Old Testament History to the Exodus.

The Record.—The Books of Exodus, Leviticus, Numbers and Deuteronomy.

Review last lesson.

Connection.—We follow the Hebrews from Egypt into the desert.

Aim.—The aim of this lesson is to show how God led his people out of Egypt into Canaan.

Out of Egypt.—From the tribe of Levi it pleased God to raise up Moses the son of Amram and Jochebed, to be the leader in bringing his people out of Egypt. Brought up in early childhood in a pious Hebrew family, he was, through adoption by Pharaoh's daughter, "instructed in all the wisdom of the Egyptians and was mighty in his words and works." Closely associated with him was Aaron, his older

brother. God sent these men to Menephtah, the reigning Pharaoh, with a demand to let Israel go. After repeated refusals, God sent upon Egypt ten plagues. The tenth and last was the death of the firstborn. The angel of destruction slew all the firstborn of the Egyptians, but passed over the Hebrew houses, which had been marked by blood. In commemoration of this, the Israelites established the Feast of the Passover, which is still kept by them. Laden with the gifts of the distressed Egyptians, the vast multitudes of Israel hastily left the land of their sojourn for four hundred and thirty years. Passing through the Red Sea by the special provision of God, they turned southeast to the peninsula of Sinai, a rough, rocky, mountainous region.

At Sinai.—At Sinai they encamped for more than a year. During their stay there they received from God through Moses the law, which prescribed their duties to God and to men. At the suggestion of Jethro, his father-in-law, Moses organized the people for their government. The lessons of Sinai were law and order.

Wilderness Wanderings.—With a written law and a well-planned government, Israel took up their journey towards Canaan. The march was orderly, tribe by tribe. In the midst went the ark, the symbol of God's presence, and over them by day was the cloud and by night the pillar of fire to show them the way. At times they murmured at the difficulties of the way and longed to return to Egypt. Fed by God's bounty and given drink by his command, they at last arrived at Kadesh-Barnea, on the southern border of Canaan. From here they sent spies to explore the land. Upon the report by a majority of the spies that the land was occupied by mighty people, they rebelled and refused to go forward. God turned them back into the "great and terrible wilderness" to wander forty years, until all the rebellious generation, except Joshua and Caleb, was dead. During this period they were unified by suffering and hardened by the journey for the conquest ahead of them.

Death of Moses.—Coming at last to the land of Moab, east of the Dead Sea, they encamped at the foot of Mt. Nebo, or Pisgah. From these headquarters they conquered the land east of Jordan. Here Moses delivered them his farewell addresses, recorded in Deuteronomy. Because of disobedience on the journey from Egypt, God forbade his entrance to Canaan. By God's direction, he chose Joshua to be his successor and installed him as leader. He then went up to the top of the mountain, where he died. He was a great organizer, a mighty general, an inspiring poet, a wise statesman, a fearless prophet and the friend of God.

Religious Life.—During the wanderings in the desert, Israel had learned much concerning the justice of God. Again and again he punished them for unbelief and disobedience. They learned, too, of his ceaseless care for them in providing manna and quails when they were hungry, and in bringing water from the rock to slake their burning thirst. His faithfulness was revealed to them in numberless ways. They were taught that they must forever put a difference between themselves and the idolatrous nations around them.

QUESTIONS.

1. Draw an outline map of Egypt and Arabia.
2. Trace the journeys of Israel as far as Pisgah.
3. Whom did God send to lead Israel out of Egypt?
4. What means did God use to induce Pharaoh to let them go?
5. What feast celebrated their deliverance from Egypt?
6. Trace the line of march to Sinai.
7. How was the time spent at Sinai?
8. Describe briefly the giving of the law.
9. Trace the line of march to Kadesh-Barnea.
10. How were they punished for turning back?
11. How did God provide for them in the forty years' wandering?
12. Where did Moses locate the camp, east of Jordan?
13. Who was chosen as his successor?
14. Where did Moses die?
15. Give an estimate of his character.
16. Give an estimate of his influence on Israel.
17. Give an estimate of his influence on the world.
18. What effects did the desert wanderings have on Israel?
19. What had been shown them of the way of life?

Next Lesson.—During the next lesson, we shall cross the Jordan with Joshua and see with what masterful skill he conquered and divided the land.

LESSON 8.

THE BIBLE: Old Testament History to the Judges.

The Record.—Books of the Bible—Joshua, Judges, Ruth and 1 Samuel 1-8.

Review last lesson.

Connection.—From the wanderings in the wilderness we are now to enter Canaan with Joshua.

Aim.—To show how Canaan was conquered and settled, and the life of the people under the judges, is the aim of his lesson.

Into the Promised Land.—Joshua, who had been trained under Moses, for forty years or more, took command promptly upon Moses' death and prepared to cross Jordan. By the good hand of God they crossed the river on dry land, and at once began the conquest of the native tribes—the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. The task was difficult, because many of these tribes were large and warlike, dwelling often in fortified cities. They combined their forces to oppose Joshua.

Plan of Conquest.—Joshua planned three great campaigns. He first conquered the central portion of the land, pressing forward to Mt. Gerizim and Mt. Ebal, where the blessing and curse were read, as Moses had commanded them.

Five kings in the south joined together to oppose him. He attacked them with great fury at Gibeon, where the sun and moon stood still till he should complete his victory.

Turning his forces north for his second campaign he met the combined forces of the tribes and crushed them in a battle near the waters of Merom. The strength of the native tribes was now broken and the conquest of the south could be completed in his own time by a third campaign

Dividing the Land.—Joshua now turned his attention to the exceedingly difficult task of dividing the land amongst the tribes of Israel. The tribes of Reuben, Gad and half Manasseh had already received their portion on the east of Jordan, and at once entered upon its enjoyment. Calling to his aid Eleazer, the high priest, he caused the tribes to draw lots for their inheritance. Thus nine and a half tribes were settled west of Jordan, namely: Judah, Benjamin, Ephraim, Simeon, Naphtali, Asher, Zebulon, Dan, Issachar and half Manasseh. The tribe of Levi received no separate territory like the others, provision being made by God's direction for their support from the tithes and offerings of the whole people.

The Rule of the Judges.—Joshua was the first of sixteen judges who ruled Israel at irregular intervals and for differing periods of time. This period lasted over four hundred years. Periods of rest and freedom alternated with periods of cruel oppression by their enemies from the nations around them. In all these long years the names of Joshua, of Gideon and of Samuel stand forth as the greatest.

Origin of Prophetic Office.—During the last days of Eli, the high priest, religion sank very low, indeed. The priests Hophni and Phinehas, his sons, used their sacred office for private gain. God's revelation.

to his people ceased, and the people were ignorant. At last Samuel, of the tribe of Ephraim, was raised up to be a prophet, the first of the long line of men whom God sent to speak to Israel for him. He went about the land administering justice and teaching the people.

Domestic and Religious Life.—These early Hebrews were farmers; each possessed from twenty to fifty acres of land. They raised fine crops of wheat, barley, grass, vegetables, grapes and other fruits. They had herds of goats and cattle and flocks of sheep and camels and asses and oxen. They went up to Shiloh three times a year to the great festivals—the Passover, Pentecost and Tabernacles. On the Sabbath they rested and worshipped. The children were taught at home, where there were music and song. The women attended to their household duties and wrought fine embroidery. There was little learning, and no manufactures, nor commerce. The ceremonial law was in operation. By its sacrifices and offerings the people were taught how sin was to be pardoned, and how they might hold communion with God. "A humble sense of their own unworthiness, the spirit of trust in God's undeserved mercy for pardon, and a steady, prayerful endeavor to do all that was right in God's sight were the great elements of true piety in these days." The whole world was in the deepest moral darkness, save for the light that shone in the homes of Israel.

QUESTIONS.

1. Draw an outline map of Palestine.
2. Locate on it Jericho, Jerusalem, Shiloh, Mt. Ebal, Mt. Gerizim, Hebron, Lake Merom, the Moabites, the Ammonites, the Midianites, the Jebusites, the Hivites, the Perizzites, the Hittites, the Philistines.
3. Who succeeded Moses in command of Israel?
4. What had been his preparation?
5. How did the people cross the Jordan?
6. Describe the difficulties that lay before Joshua.
7. How did Joshua plan the conquest of the land?
8. Draw an outline map showing the location of the tribes of Israel.
9. How was the land divided among the tribes?
10. Why did not the tribe of Levi receive a portion? (See Josh. 13: 33, 21:1-3).
11. Describe the origin of the prophetic office.
12. Estimate the influence of Samuel.
13. Describe the material condition of the people at the close of this period.

14. What of the state of religion?

15. What was the moral condition of the world?

Next Lesson.—In our next lesson we sha l show how the Israelites set up a kingdom for themselves; how it was divided and perished; how the people were carried to Babylon in captivity.

LESSON 9.

THE BIBLE: Old Testament History to the Captivity.

The Record.—The Books of 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, the Prophets.

Review the last lesson.

Connection.—For a long time after settlement in Canaan, the Israelites were governed by judges. They desired a king, and Saul was anointed by God's direction.

Aim.—The aim of this lesson is to trace the origin, growth and decay of the kingdoms of Israel and Judah, and their captivity.

Origin of the Kingdom.—During Samuel's old age the elders of Israel came to him and asked that the people be given a king. They were led to this request by several reasons. They felt the need of a king to command them in battle, and, perhaps, they desired to have a splendid court, like that of Egypt and other nations. A king would help to give a national unity, and to some extent would help to heal the divisions, due to tribal jealousies.

Saul.—Samuel vigorously protested against this course, but was directed by God to select a king. God chose Saul, a son of Kish, a Benjamite, a man of princely appearance and great strength. The people confirmed the choice in an assembly at Mizpah. At first Saul reigned with dignity and righteousness, leading the people to repeated victories over their enemies. At length, because of an act of gross disobedience and falsehood concerning the destruction of the Amalekites, God turned his face from him. After reigning forty years, he perished by his own hand, after a crushing defeat on Mt. Gilboa by the Philistines.

David.—Samuel was instructed by God to anoint David, a son of Jesse, of Bethlehem, to succeed Saul. He was a man of great physical strength, courage, resourcefulness and piety. He united all the tribes in devotion to him. He organized his army, and enlarged the Hebrew territory. He was an excellent ruler in every respect, the greatest king Israel ever had. He made Jerusalem the national capital and prepared to build the temple.

Solomon B. C. 965.—Before his death he appointed his son Solomon, the wisest of men, to succeed him as king. Receiving a rich and powerful kingdom from his father, Solomon completed the temple in 965 B. C., and made Jerusalem a most magnificent capital. But he finally disobeyed God by marrying foreign women, who introduced idolatry into Jerusalem. For his apostasy, God took the kingdom from him.

Material Conditions.—During the reign of Solomon, the kingdom of Israel reached the height of its power and glory. Wealth increased among the people through the growth of domestic and foreign trade. There was a standing army and a multitude of civil officers and menial servants. The horse and mule were introduced as beasts of burden. The rich made a display of their fine equipages. David did much to cultivate music, and Solomon patronized natural history.

Religion.—The religious life of the people lost much of its former simplicity. Increased lawlessness, and especially idolatry, appeared. By Solomon's permission and patronage, idolatry took such deep root in the national life that only the seventy years' captivity would eradicate it. No doubt there were many who truly loved and obeyed God. During the reign of Saul and a part of David's Samuel was the religious leader and prophet. During the latter part of David's reign and a part of Solomon's Nathan was prophet. David and Asaph, his chief singer, wrote Psalms, and Solomon wrote poems of great beauty and value.

Division *B. C. 931.—According to God's plan, at the death of Solomon, the kingdom was divided. He left it to his son Rehoboam, who, through a decision to continue the extravagance and oppression of his father's reign, most unwisely drove from him all Israel, except the tribe of Judah and a part of the tribe of Benjamin. The revolting tribes made Jeroboam, the son of Nebat, their king. He had been a servant of Solomon, and had shown good executive ability. The division thus made was never healed.

The Northern Kingdom, Israel.—Jeroboam at once organized his kingdom with great vigor, establishing his residence at Tirzah, near Shechem. He introduced idolatry everywhere and so debased religion and debauched the people, as to be called "Jeroboam, the son of Nebat who made Israel to sin."

The northern kingdom, called "Israel," lasted more than two hundred and fifty years after the division. It was ruled by "nineteen

*The dates hereafter given are taken from Davis' Dictionary of the Bible.

kings, belonging to nine different families." The history of these kings is mainly the course of idolatry amongst the people. Not one of them was a godly man. Now and then a brief reform was made through the teachings of a prophet, but it was soon followed by a relapse.

Material Conditions.—During the greater part of the life of the kingdom of Israel, it was at war with the kingdom of Judah, to the south. It was again and again invaded by foreign nations. Between civil war and foreign attack, the people were sorely distressed.

Religion.—Idolatry, though checked for a time by Jehu and by the prophets Elijah and Elisha, dragged the people into the lowest forms of sin. Instead of Jehovah, they worshipped idols from near and from far through the most licentious forms. Yet, in the midst of the general religious decline, God had his faithful witnesses. He sent Elijah to warn them and Elisha to win them.

Ruin at Last.—At last Israel's iniquity was full, and God began to remove them. Assyrian kings by degrees took them into captivity until, in B. C. 722, during the reign of Hosea, the kingdom of Israel ceased forever. The ten tribes were lost to history. Sin had worked ruin. God's truth and justice were vindicated.

The Southern Kingdom.—After the revolt of the ten tribes under Rehoboam, the tribes Judah and Benjamin clung to Rehoboam, establishing the kingdom of Judah, with Jerusalem as his capital, for four hundred years after the division. It was ruled by nineteen kings—all lineal descendants of David. The history of these kings was characterized mainly by varying periods of decline and reform. The sin of idolatry worked the nation's ruin, but more slowly than in the kingdom of Israel.

Politics and War.—During the periods of religious revival, Judah enjoyed comparative prosperity. They were often at war with Israel, and had desperate conflicts with the surrounding nations, with Egypt, with Assyria, and finally with the Babylonians under the great Nebuchadnezzar.

Culture and Luxury.—Luxury increased on every side. Their splendid houses were furnished most elaborately. Their persons were ornamented with costly jewelry, and they feasted on the richest foods. Their intellectual life was stifled by superstition and idolatry.

Religion.—Idolatry was gradually working its deadly way. Such kings as Jehosaphat, Hezekiah and Josiah, and such prophets as Isaiah and Jeremiah worked temporary reforms. But the disease was deep-rooted. Other flagrant sins were practiced widely, such as covetous-

ness, oppression, robbery and lying. Judah was held back from ruin because God raised up now and then good kings, who restrained their wickedness.

Yet there were those who were looking to Judah for the fulfillment of God's gracious promises of Messiah.

Away to Babylon.—Jerusalem was at last captured by Nebuchadnezzar, king of Babylon, who took away its treasures, burned its temple, in B. C. 587, and tore down its walls. He carried the people away in three detachments to Babylon, until, in B. C. 582, he had taken them all.

QUESTIONS.

1. What was the last lesson about?
2. Draw an outline map of Palestine, at the time of Saul.
3. Locate the tribal divisions.
4. Describe the origin of the kingdom of Israel.
5. Give an estimate of Saul.
6. Why was the kingdom taken from him?
7. Who was his successor?
8. Tell briefly of David's work.
9. Describe Solomon's reign.
10. Describe the material condition of the people at his death; their religious condition.
11. Describe the division of the kingdom.
12. Give accurate distinction between Jeroboam and Rehoboam.
13. Who was the first king of Israel, or the Northern Kingdom?
14. What was the general character of its kings?
15. Describe briefly the material condition of the kingdom; its religious condition.
16. What sin was the cause of its decay?
17. What two great prophets lived and worked in the Northern Kingdom?
18. When were the people of the Northern Kingdom taken captive? Where?
19. Who composed the kingdom of Judah, or the Southern Kingdom?
20. From whom were all its kings descended?
21. What was the general course of their history?
22. With what foreign foes did Judah contend?
23. Describe the material condition of the people of Judah at the time of the captivity.

24. What was the state of religion?
25. What two great prophets warned the people of their doom?
26. What was the cause of Judah's fall and captivity?

Next Lesson.—In our next lesson we will study something of the life of the Jews during the Babylonian captivity; of their return to Palestine, and of their life until Christ came.

LESSON 10.

THE BIBLE: Old Testament and Inter-Testament History to Christ.

The Record.—Books of the Bible—chiefly Esther, Daniel, Ezekiel, Ezra, Nehemiah. Reference may also be made to the Apocrypha, which does not belong to the canon.

Review the last lesson.

Connection.—After the destruction of Jerusalem, the Jews remained in captivity in Babylon for seventy years, and were in part led back to Palestine.

Aim.—The aim of this lesson is to get a brief view of the captive Jews in Babylon, of their return to Palestine, and their life until Christ.

Away to Babylon.—At the time of the destruction of Jerusalem by Nebuchadnezzar, he was the most powerful ruler, and Babylon, his capital, was the most splendid city in the world. Before destroying the city, he took loads of rich spoil and carried away the sacred vessels from the temple. Introduced suddenly into this well-governed empire, the Israelites made the most of their situation, becoming farmers, artisans and traders. Many of them became rich, and some (as in the case of Daniel and Nehemiah) reached high office and princely power. Aside from the pain of banishment from Jerusalem, the captives probably suffered little, multitudes becoming so satisfied that they did not return to Jerusalem.

Religious Life During Captivity.—Their great prophet during the captivity was Ezekiel. His preaching was intensely spiritual, showing distinctly the work of the Holy Spirit in regeneration. In one way or another, it transpired that during this period they were forever cured of idolatry. They never again came to any prominence as an independent state. From the gross immorality of the last years before the captivity, they turned to national pride, religious bigotry and to self-righteousness. While in Babylon the leaders of the people established the synagogue, where the children might be taught and where all might worship.

Back Home.—Babylon was taken by the Persians, in about B. C. 5339. In the course of time, Cyrus, King of Persia, one of the most enlightened of ancient monarchs, was moved by God to permit the return of the children of Israel to their old home. He issued an edict to Nehemiah, providing for the return of the people under favorable conditions. Three expeditions went out: 1. Under Zerubbabel, of David's family, from Babylon, in B. C. 538, while Cyrus was king. Under him the temple was rebuilt. 2. Under Ezra, from Babylon, in B. C. 458, while Artaxerxes Longimanus was king. The chief work accomplished was the partial restoration of the Mosaic institutions. 3. Under Nehemiah, from Shushan, in B. C. 445, while the same Artaxerxes was king. Nehemiah rebuilt the walls and set up the gates of Jerusalem, and effected many needed moral reforms amongst the people.

Great Leaders.—The two men who were most prominent in the restoration were Ezra and Nehemiah. Ezra was both a priest and a scribe. He was educated and trained for the work of reform. He edited and arranged the Book of the Law, thereby preserving the Word of God. He brought from Babylon to Jerusalem the synagogue. Nehemiah was evidently a man of wealth and enjoyed the honors of cup-bearer to the King of Persia. He was a man of heroic character and great vigor. After completing the fortifications of the city, he set himself to reform the illegal marriages with the heathen around, and cleansed the temple of the presence of the profane Tobiah.

During these times the royal family of David slips quietly out of view. The descendants of Zerubbabel, for some reasons, made no impression. But the genealogical records were faithfully kept through all the changes, so that when the great Son of David did appear, there could be no doubt of his descent.

During the time of Nehemiah, the voice of prophecy became silent, and Malachi's last words died away, not to be heard again till John the Baptist proclaimed the coming of Messiah.

INTER-TESTAMENT PERIOD.

Under Greek Control.—Alexander the Great, the most famous of all the Greek warriors and conquerors, reduced Persia to his control in B. C. 331. At his death Palestine fell into the hands of Ptolemy, one of his generals, and continued under his successors until B. C. 203. It then passed under the control of the Greek Kingdom of Syria, until B. C. 165.

The Greek Supremacy.—During the period of Greek supremacy, many Grecian cities were built in Palestine. The Greek language was widely spoken, and Greek culture prevailed. The Jews were heavily taxed, grievously oppressed, their religion despised, and the temple at Jerusalem grossly profaned. It was during this period that the Greek translation of the Bible, called "The Septuagint," was made. Thus God prepared the way for the Greek New Testament.

Maccabean Independence B. C. 165-163.—The Jews were so terribly persecuted by Antiochus Epiphanes that under Judas Maccabaeus, of the priestly family of the Asmonaeans, they rebelled, and after the fiercest struggle, gained their independence, which was maintained for a hundred years. The period was marked by political intrigue and bloodshed, which rendered permanent independence impossible.

The Roman Yoke.—At last the Roman legions, under Pompey, invaded the land; and, after a most obstinate resistance, captured Jerusalem, in B. C. 63.

Rome at once began the difficult task of governing the conquered Jews by rulers appointed by the emperor. Roman soldiers were stationed at important places throughout the land. Taxes were paid to Rome, and Roman cities were built. Thus the Hebrews became a part of the great world empire, and the way was opened for the Gospel to go to every nation. The Jews did not submit quietly to Roman rule, and made more than one rebellion. The last capture of Jerusalem by the Romans was made under Titus in A. D. 70, when the temple was burned and the city reduced to ruins.

God's Providence and Purpose.—Truly God's ways are not as our ways. He chose Abraham and made of him a great nation, to whom he committed the pure religion of all mankind and for all ages. From Ur of the Chaldees by slow steps he led them to Canaan, and then to Egypt, and then through the suffering and training of the Wilderness back to Canaan. Down to Babylon again they are led, and home again. And now we leave them subjects to the Roman emperor, whose government extended over the whole known world. The Greek language was practically universal. From the Judaean hills God was making ready to send the Gospel of Jesus Christ to all mankind.

QUESTIONS.

1. What was the condition of Babylon at the time of the captivity?
2. How did the people live during the captivity?
3. Describe the effect of the captivity on idolatry.
4. To what sins did the people turn?
5. What king decreed their return?
6. How many expeditions went out?
7. Who led each?
8. Name the two great leaders of the return.
9. What did each accomplish?
10. What became of David's family?
11. Why were the genealogies kept?
12. Who was the last prophet?
13. Give some account of the period of Greek control.
14. Give some account of the period of independence under the Maccabees.
15. Give some account of the period of Roman control.
16. When did the Romans first take Jerusalem?
17. Give a rapid glance at the whole Old Testament History.
18. How did God prepare the world for Christ?

Next Lesson.—For ten lessons we have been dealing with Bible history. In our next lesson we will make a rapid study of the essentials of Old Testament worship, and of some of the customs therein recorded.

LESSON 11.

THE BIBLE: Old Testament Worship and Customs.

Review last lesson.

Connection.—This lesson is not, in the order of time, connected with the preceding or following lesson, but is to aid in understanding the worship required in the Bible.

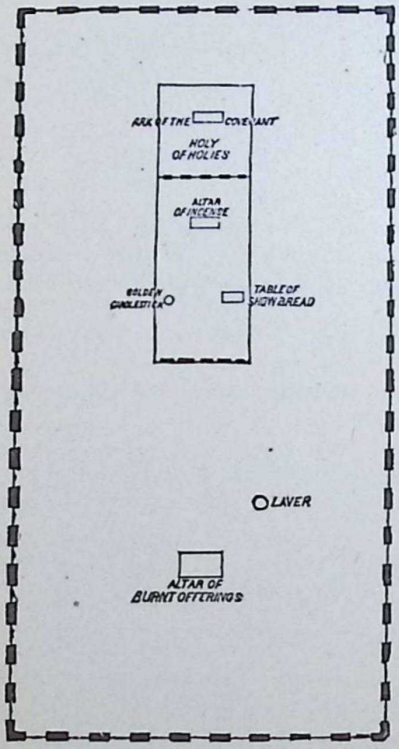
Aim.—How did a pious Israelite worship God? What were some of the customs of the people? These questions will find answer in this lesson.

Essentials of Worship.—Man is born with a capacity for religion. The human soul naturally cries out for a god. This longing expresses itself in worship. When left to themselves, men worship gods of their own making. In the Bible alone has God revealed to men the only forms of worship that will be pleasing to him. The essentials of this true Biblical worship are the reading of the Word of God, prayer, praise

and giving. The method of using these essentials differs in the Ol and New Testament, but it was revealed by God in both cases. Me are not at liberty to change it until he changes it.

Old Testament.—We find worship at the very gate of Eden in th sacrifices of Cain and Abel. And all down the course of Hebrew history, until the giving of the law to Moses, we find references to sacrifices and altars. A slain victim laid upon an altar in sacrifice from the first is the central figure in all Jewish worship. When the law regulating worship, which we call the ceremonial law, was given, through Moses, we find the altar, the sacrifice, the priest and the worshiper.

Four Elements.—In this worship, four elements appear: 1. The place of worship, the tabernacle and temple in the Old Testament, and the temple and the synagogue in the New Testament. 2. The ministry of worship, the priests and their service. 3. The means of worship, the offerings, prayer and praise. 4. The times of worship, ordinary and extraordinary.



1. Places. (1) The Tabernacle, Its Size and Parts.—From the time of its construction, under God's immediate direction at Sinai till the building of the temple by Solomon, the tabernacle was the place of worship for all Israel. Wherever the people camped or dwelt, the tabernacle was put up in their midst. It was a tent, forty-five feet long and fifteen feet wide, divided by a gorgeous curtain into two parts. The outer part was called the Holy Place, and the inner, the Holy of Holies. It was surrounded by a wall made of curtains, enclosing a space 75 ft. by 150 ft., known as the Outer Court. It faced east, where its entrance was.

Its Furniture.—As one entered, he would come first to the large altar of burnt offering, then to the laver, both of which were in the Outer Court. Entering the tabernacle, he

would pass the table of shew-bread and the golden candlestick. Advancing, he would pass the altar of incense, and passing behind the veil, he would stand in front of the Ark, on which were two cherubim, and in which were the tables of the law, a pot of manna, and Aaron's rod that budded.

(2) **The Temple.**—King David conceived the idea of building a magnificent temple in Jerusalem, which should be the center of the religious life of all the people. He collected money and material for its construction, but Jehovah did not allow him to build, because he had been a man of war. It was built by Solomon in great splendor. It was destroyed by Nebuchadnezzar, in B. C. 587. It was rebuilt by Zerubbabel, and dedicated in B. C. 516. Finally, it was rebuilt by Herod, and finally destroyed by the Romans, in A. D. 70.

(3) **The Synagogue.**—During the Babylonian captivity, the Jews deprived of the temple worship, built places of worship called synagogues. The law was read and explained. They made use of them for schools for their children. On the return to Judea the people built synagogues in all cities and important towns.

2. **Ministry.**—The high priest and his sons, the priests, were in charge of the tabernacle and its worship. They especially represented God to the Israelite, and approached God as the representative of the worshipper. They were assisted in some details by the Levites. The worshipper could not approach God except through the priests, who represented both God and men. They were appointed by God, and most solemnly anointed and installed into office. They must bathe in the laver every time before they served at the altar.

3. **Means.**—The means of worship employed were offerings:

1. Sin-offering—To atone for sin.
2. Trespass-offering—To atone for sin.
3. Burnt-offering—To please God as thanksgiving.
4. Meat-offering—To please God as thanksgiving.
5. Peace-offering—Communion with God.

None of these ceremonies of themselves could take away sin and bring peace. They were all—priest, victim, sacrifice—but types of the Lord Jesus Christ, who is the Lamb of God, that taketh away the sin of the world, our Mediator, who is our peace and who ever liveth to make intercession for us at God's right hand.

Let us suppose that we have an Israelite, who under sense of guilt seeks pardon and communion with Jehovah. He brings with him to the tabernacle an animal, required by the law.

Expiation and Pardon.—He is met by a priest, who requires the man to lay his hand upon the animal's head, thereby signifying that he transfers his guilt to the victim and accepts it in his own place. The animal is slain, its blood is caught and sprinkled on the altar. The animal is cut up and burnt on the altar as a sin-offering. This means that God accepted the animal as an offering for the man's sins, and that he was wholly forgiven.

Gratitude.—The worshipper now wishes to express his gratitude to God, and offers an animal, which is slain and burned as a burnt-offering, or offers fruits of the earth as a meat-offering, acceptable to God. He may offer an animal as a peace-offering to show that he is at peace with God.

Illumination.—The priest, representing the man, now pardoned and cleansed, goes into the holy place, where he passes the golden candlestick, representing the Church illumined by the Holy Spirit, and the table of shew-bread, placed as a memorial of the twelve tribes of Israel.

Fellowship.—He advances to the altar of incense, and burns incense, which is the symbol of prayer. He cannot go further, for the high priest alone, and only once a year, on the Day of Atonement, may enter the Holy of Holies. Here, then, a sinner has sought and found pardon through atonement, has been washed from his sin by regeneration, has made offerings that were acceptable to God in token of his gratitude, has come into living touch with the Church, and holds communion with God in prayer.

4. Times of Worship.—In the tabernacle and in the temple sacrifices were regularly made every day. Worshippers were bringing sacrifices and offerings constantly. So that approach to God through the priest and sacrifice was open at all times.

The Calendar.—The Jewish calendar was made up of lunar months of about thirty days each; not solar months like ours. Their religious year began on the fourteenth of the lunar month Nisan, corresponding to a part of our April. Before the captivity, during the year, they had five principal sacred feasts, namely: Passover, the Feast of Weeks or of Pentecost, Trumpets, Day of Atonement, and Tabernacles, which were called "set feasts." At three of these all male Israelites had to go to the tabernacle or temple. After the captivity, we find other feasts —Purim and Dedication.

The Passover was kept during the spring in commemoration of the deliverance of Israel from Egyptian bondage.

The Feast of Weeks, or Harvest, or First Fruits, was the occasion of thanksgiving for the first ripened wheat by the offering of two loaves made from the new crop. It is the same as Pentecost in the New Testament. It is kept in early summer.

The Feast of Trumpets was the celebration in the fall of the first day of the civil year.

The Day of Atonement was celebrated in the fall, and was the most solemn day of the year, when the high priest went into the Holy of Holies to make atonement for the people.

The Feast of Tabernacles was the Jewish "Thanksgiving Day." It was celebrated in the fall in rejoicing over the harvest, and in memory of the wanderings in the desert.

Praise.—In the sacrifices and offerings there was mixed with the ideas of atonement and consecration that of praise. It is difficult to state just when the singing of Psalms was introduced into formal worship. During David's reign, singing and chanting were apparently led by a trained choir. The inspired psalmody then brought to perfection has ever since been the truest channel of praise.

Giving.—The law required the Hebrews to give a tenth of their income for the support of the worship. Besides this tenth, they made special gifts, as when Moses collected money and material for making the tabernacle.

QUESTIONS.

1. How did worship originate?
2. Name the four essentials of Biblical worship.
3. How early in Hebrew history do we find references to sacrifices?
4. What was the central figure in the Old Testament worship?
5. Name the five offerings. What was the purpose of each?
6. What three places of worship are recognized in the Bible?
7. What were the three chief means of worship?
8. Describe the furniture of the tabernacle.
9. Describe the worship of an Israelite at the tabernacle.
10. Name five offerings used in worship.
11. How were all these types fulfilled?
12. Describe briefly the three temples.
13. What was the origin of the synagogue? Its uses?

14. What was the work of the priest?
15. How was the Israelite taught that the way to God is open always?
16. What provision was made for praise?
17. What provisions were made for giving?
18. Explain the five feasts of the Old Testament.

Next Lesson.—Our next lesson will be a review of Old Testament and Inter-Testament History, Worship and Customs.

LESSON 12.

THE BIBLE: Old Testament—Review.

Connection.—To freshen one's memory on details and to get a new view of the arrangement of the Bible; of the Land of Promise and of the whole movement of the Church's life in Old Testament times, stop here and review all preceding lessons.

Aim.—Let the aim of this review be to get a clear idea of how God made himself known by successive revelations to ancient Israel before the coming of Christ.

Lesson 1.—Read this lesson, with the questions, at one sitting. Make an outline or chart that will at a glance show the chief divisions of the books of the Bible. Place each book in its correct division.

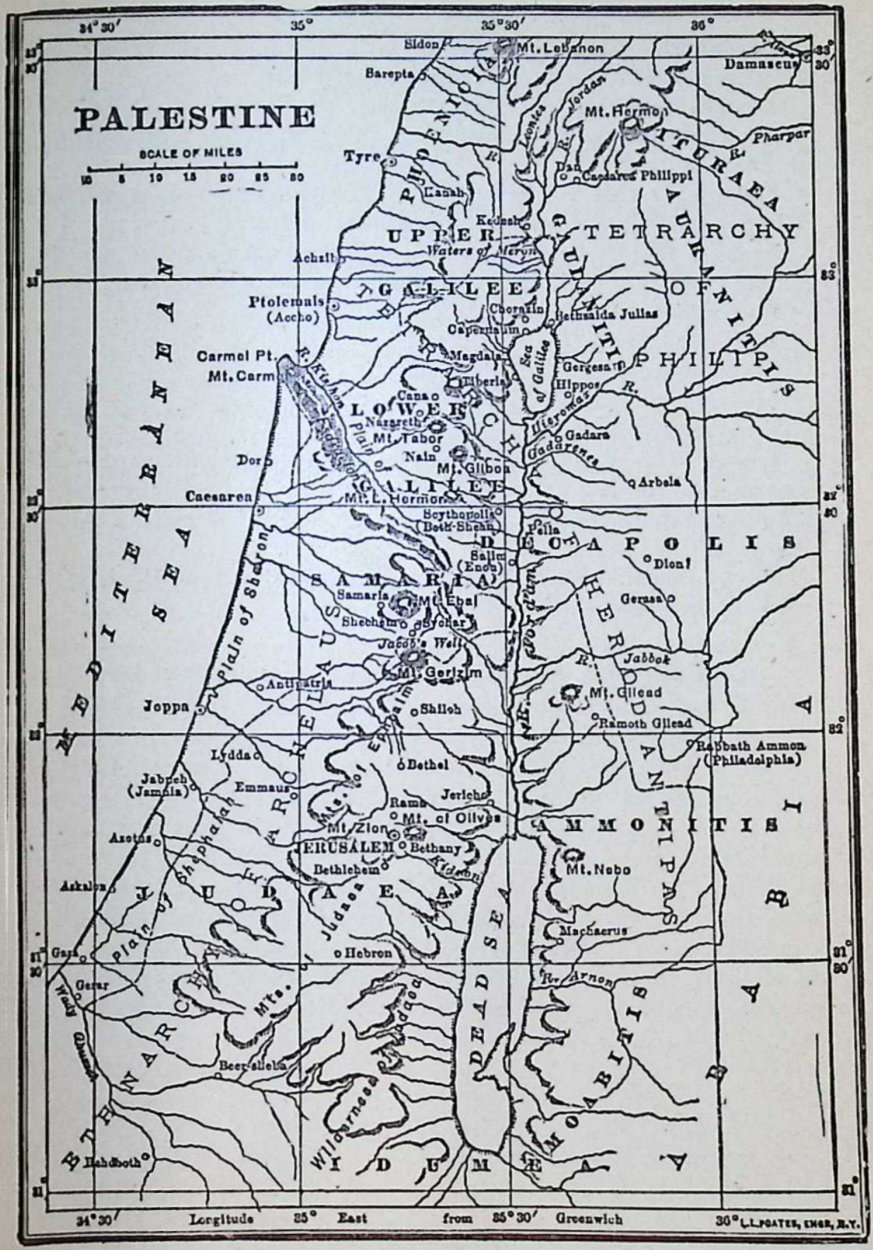
Lesson 2.—Read this lesson, with the questions, at one sitting. Give some facts from recent discovery in the East that confirm your faith in the Bible. Discuss the authority of the Bible in detail.

Lesson 3.—Read this lesson, with the questions, at one sitting. Use a large wall map, or make a small outline map of the ancient world Locate the chief countries with reference to Jerusalem.

Lesson 4.—Read this lesson, with the questions, at one sitting. Discuss the influence of climate, soil and vegetation on the inhabitants of a land. Look up the history of the Hittites.

Lesson 5.—Read this lesson, with the questions, at one sitting. Give illustrations not mentioned in the book of how a knowledge of the geography of Palestine illuminates the Bible.

Lesson 6.—Read this lesson, with the questions, at one sitting. Give the chief heads of this lesson. What spiritual help do you derive from it?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Sarepta
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Pharpar
Tyre
Dan
Caesarea Philippi
Kanah
Kedesh
UPPER
Waters of Meron
TETRARCHY
OF
PHILIPPI
Achzib
GALILEE
Ptolemais
(Accho)
Chorazin
Bethsaida Julias
Capernaum
Magdala
Sea of Galilee
Gergesa
Carmel Pt.
Mt. Carm
Tiberias
Hippos
Cana
LOWER
Nazareth
Mt. Tabor
Nain
Gadara
Gadarenes
Dor
Mt. Gilboa
Arbela
Caesarea
Mt. L. Hermon
Scythopolis
(Beth-Shean)
Pella
DECAPOLIS
Salim
(Enon)
Dion?
SAMARIA
Samaria
Mt. Ebal
Gerasa
Shechem
Sychar
Jacob's Well
Mt. Gerizim
Jabbok
Antipatris
Mt. Gilead
Joppa
Shiloh
Ramoth Gilead
Rabbath Ammon
(Philadelphia)
Lydda
Bethel
Jabneh
(Jamnia)
Emmaus
Jericho
Rama
Mt. of Olives
Mt. Zion
AMMONITIS
Azotus
JERUSALEM
Bethany
Bethlehem
Kidron
Mt. Nebo
Askalon
JUDAEA
Machaerus
Gaza
Hebron
Gerar
Wady Ghuzzeh
Beer-sheba
Wilderness of Judaea
DEAD SEA
MOABITIS
ARABIA
Rabbath
IDUMEA
MEDITERRANEAN SEA
Plain of Sharon
Plain of Shephalah
Mts. of Ephraim
Mts. of Judaea
Jordan
Leontes
Pharpar
Kishon
Hieromax
Jabbok
Arnon
Longitude 35° East from 35°30′ Greenwich
L.L. POATES, ENGR., N.Y.

Lesson 7.—Read this lesson, with the questions, at one sitting. Discuss in detail the life and influence of Moses.

Lesson 8.—Read this lesson, with the questions, at one sitting. Draw an outline map of Palestine. Describe Joshua's three campaigns in the conquest.

Lesson 9.—Read this lesson, with the questions, at one sitting. Discuss the influence of the Canaanites on Israel.

Lesson 10.—Read this lesson, with the questions, at one sitting. Discuss briefly the influence on Israel's religious life of the:

Babylonian supremacy.
Persian supremacy.
Greek supremacy.
Maccabean supremacy.
Roman supremacy.

Lesson 11.—Read this lesson, with the questions, at one sitting. Learn how to make a sketch map of the tabernacle from memory. Compare briefly the Old Testament methods of worship with present day methods.

Next Lesson.—With the next lesson we enter upon the New Testament history with the life of Christ.

End of First Term.—Take examination here.

SECOND TERM.

LESSON 13.

THE BIBLE: New Testament History—The Life of Christ.

The Record.—Bible books—Matthew, Mark, Luke, John.

Review the last lesson. It is earnestly recommended that at this point every member of the class shall buy "His Life." 15 cents.

Connection.—Having followed the history of the Hebrew people until the coming of Christ, we will now study his life.

Aim.—The aim of this lesson is to give a clear outline of the period of Christ's preparation for his ministry and his first two years.

Palestine at Christ's Birth.—When Jesus was born at Bethlehem on December 25th, B. C. 5, the whole civilized world was governed by the Roman emperor. The vast empire was divided into provinces, ruled by a governor appointed by the emperor. The province of Syria included Palestine, which was divided into two petty kingdoms, the one consisting of Judea and Samaria, governed by Herod Archelaus; the other, of Galilee and Perea, governed by Herod Antipas. Jerusalem was still the center of Jewish life.

Religion.—The temple, with its sacrifices and priests, was the center of the religious life of the people. But since the return from Babylon, the synagogue, with its rabbis, had sprung up, where every Sabbath the Law was read and explained, and where rabbis were trained. The external forms of religion were kept up in elaborate detail, but vital religion was almost dead. The Pharisees, who were the ruling class at the time, had substituted feasts, prayers, tithes, washings and sacrifices for love to God and love to men. "The nation was enslaved, the upper classes devoting themselves to selfishness, courtiership and scepticism, the teachers and chief professors of religion lost in mere shows of ceremonialism and boasting themselves the favorites of God, while their souls were honeycombed with self-deception and vice, the body of the people misled by false ideals; and, seething at the bottom of society, a neglected mass of unblushing and unrestrained sin." Nevertheless, there were here and there good men, who obeyed God and looked for the consolation of Israel. There were hopes and longings for the coming of Messiah, but they were chiefly of a grossly material nature. Instead of finding a holy nation, ready to instruct and lead forth to the spiritual conquest of the world, Christ had first to cry out against their sins, and was met by the bitterest opposition.

Periods of Christ's Life.—The life of Christ, for our present brief study, may be conveniently divided into four periods, as follows:

I Period.—Preparation, from his birth to the temptation. II Period.—Year of Obscurity. III Period.—Year of Favor. IV Period.—Year of Opposition.

I PERIOD.

Preparation—B. C. 5-A. D. 27—Birth.—Jesus Christ was born in December, B. C. 5, in the little town of Bethlehem, in Judea. He was "conceived by the Holy Spirit, and born of the virgin Mary," who had been espoused to Joseph. They were of the lineage of David.

Circumcision.—Eight days after his birth he was circumcised, according to the law.

Egypt—Nazareth.—Because of the jealousy of King Herod, who had been told that a new king of the Jews had been born, he was taken by his parents to Egypt. After the death of Herod, he was taken back to Nazareth, the old home of Joseph and Mary. Joseph was a carpenter, perhaps not of the poorest class, who was both good and wise.

Early Training.—In his humble home, Jesus was carefully taught the Old Testament. No doubt he learned to read Hebrew, though he spoke Aramaic, the language of the people around him. He probably learned Greek also. His pious mother no doubt filled his young mind with stories of the great heroes of his race, and instilled into his heart reverence for Jehovah and all his words and works. Life in the quiet mountain village encouraged thoughtfulness and self-reliance. In the fields around he studied nature, and from the hill not far away he could see the caravans laden with the riches of the East, and now and then a legion of Roman soldiers. He was a real boy, and passed through a real youth, serving his parents with fidelity and cheerfulness, and beloved by men and God. At the age of twelve years he went up for a visit to Jerusalem to attend the Passover. In his eagerness and excitement he remained behind when his party started homeward. His hunger for the knowledge of God led him to the temple. He gave evidence then of his supreme devotion to his Father's will.

The Silent Years.—After this incident, he passed into obscurity for eighteen years. He suddenly appeared one day on the banks of the Jordan, amongst the vast crowds who had come to the preaching and baptism of John the Baptist.

Baptism.—He was baptized by John in the Jordan, in order to "fulfill all righteousness." Upon him the Holy Spirit, in the form of a

dove, descended, "and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

The Temptation.—After his baptism, Jesus was "led up of the Spirit into the wilderness to be tempted of the devil" for forty days and nights. After three very severe temptations, he returned, a victor over Satan, to Bethany, where John was baptising. He was saluted by John in the memorable words, "Behold the Lamb of God, that taketh away the sin of the world."

Approaches His Work.—Jesus came to his work thoroughly prepared. He had been carefully nurtured at home. He had studied reverently God's Word and God's works. He had been approved by a voice from heaven, and John (God's prophet) had saluted him as the Saviour of the world.

II PERIOD.

Year of Obscurity A. D. 27-28.—This period extends from our Lord's baptism, probably in January, A. D. 27, and the forty days' temptation to the Passover, in April, 28. During it he gained his first disciples—John, Andrew, Peter, Philip and Nathanael. Then, too, he worked his first miracle, turning water into wine, at Cana. He made the first manifestation of his consuming zeal for his Father's house when he cleansed the temple. Here he first ran against the sins and prejudices of the rulers, who began at once their opposition. Here, too, occurred his interview with Nicodemus, which is his first teaching recorded in detail. His fame began to spread over the whole land.

QUESTIONS.

1. What is the aim of this lesson?
2. Describe the civil condition of Palestine at the birth of Christ.
3. What was its religious condition in detail?
4. Into what four periods is the life of Christ divided?
5. Give the chief events of the period of preparation.
6. How was he educated?
7. Describe his baptism.
8. What three forms of temptation did he endure?
9. Discuss how these temptations assail a modern Sunday School teacher.
10. What were the chief elements of his preparation for his life-work? Of yours?

Next Lesson.—In next lesson we trace the events of Christ's life to his last week before crucifixion.

LESSON 14.

NEW TESTAMENT HISTORY: The Life of Christ (continued)

Review the last lesson.

The Record.—The four Gospels. See "His Life."

Connection.—We continue the Life of Christ to its last week on earth before crucifixion.

Aim.—The aim of this lesson is to present the chief events of the last two years of his earthly life.

III PERIOD.

Year of Favor A. D. 28-29.—The third period—the Year of Favor—began about April, 28, and continued until about April, 29. The greater part of the time was spent in Galilee. On his way north from the first Passover of his ministry, he passed through Samaria and Cana, and, coming to his old home at Nazareth, he preached in the synagogue on the Sabbath, declaring that he had come as Messiah in fulfillment of prophecy.

Capernaum.—The people indignantly rejected his claims, and were about to cast him from the brow of the hill. He passed through the murderous crowd unhurt, and left Nazareth, making his residence henceforth at Capernaum, on Lake Galilee.

Three Tours.—From this city he made at least three tours through Galilee, preaching and working miracles.

Organization of Apostles.—He selected his twelve apostles from his disciples, and began to train them to be his witnesses.

Sermon on the Mount.—He preached his great sermon—called the "Sermon on the Mount"—which set forth at length the nature of the kingdom which he was establishing, its laws and the character of its citizens.

Crisis.—During the latter part of this period, he fed the five thousand near the northern shore of Lake Galilee, and in Capernaum preached his sermon on the bread of life, boldly declaring that he was the bread of life. This sermon was the crisis of this period, for the people would not receive this truth and left him in numbers.

Parables.—He made large use of the parables, through which to convey spiritual truth to all classes of the people.

Tells of His Death.—He freely and openly declared that he was soon to be slain, and that he would rise again from the dead.

Claims to be God.—He declared with the utmost plainness that he was the Son of God, the Saviour of the world. He worked miracles on nature and on men, and proved his power over life and death by raising three persons to life.

Love and Hate.—For the most part, the common people received him gladly and followed him eagerly. The Gentiles rejoiced at his presence, and welcomed his teaching. The rulers, however, refused to receive him, and with malice endeavored to find charges of heresy against him, stirring up the people to opposition.

IV PERIOD.

Opposition A. D. 29-30.—The fourth period extends from about April, 29, to April, 30, embracing the Year of Opposition. The first six months of this period were spent in Galilee amidst opposition so bitter that he withdrew somewhat from the public. He gave himself chiefly to the training of his twelve apostles, deepening his hold upon them, and receiving their confession voiced by Peter, "Thou art the Christ, the Son of the living God." Amongst the ruling classes, the Sadducees and the Herodians, absorbed in money-making, in political questions, and in amusements, feared that Jesus might excite a revolt against the Roman government, which would greatly disturb them and imperil their interests. The Pharisees claimed to be the most orthodox people of the times. When Jesus turned his fierce denunciations against them for their selfish leadership, their spiritual blindness, their hypocrisy and their moral corruption, they hated him fiercely and plotted for his destruction. No wonder Jesus gave himself to the common people of Galilee, "and they gave him in return their love and admiration. Instead of hating him, like the Pharisees and Scribes, and calling him a glutton and a wine-bibber, they believed him a prophet, and compared him with the greatest figures of the past."

Last Six Months.—During the latter part of this Galillean ministry he was transfigured on Mt. Hermon in the presence of Peter, James and John, a fore-gleam of the glory that was to follow the cross. Turning southward he passed through Perea, working signs and teaching the eager people. He set his face toward Jerusalem, and arrived at Bethany, a small village near Jerusalem, where his friends, Martha, Mary and Lazarus, lived, probably on Friday, the last of March, 30. Here he spent the Sabbath, April 1, 30 (our Saturday), quietly with his friends, being anointed by Mary that evening at supper.

QUESTIONS.

1. Give a brief account of the Year of Favor.
2. Where was he most of the time?
3. Why did he remove from Nazareth to Capernaum?
4. For what did he select his twelve apostles?
5. What are the three principal themes of the "Sermon on the Mount?"
6. What sermon produced the great crisis in his life?
7. Discuss the meaning of parable.
8. In which three parables did his parabolic teaching reach a climax?
9. How did he establish his claim to be the Son of God?
10. How did different classes regard him at the close of this period?
11. Who were the Sadducees? The Herodians? The Pharisees? The Scribes?
12. Why did each of these classes oppose Jesus?
13. How did he chiefly employ his time during this last six months?

Next Lesson.—In the next lesson we study our Lord's last week before crucifixion, and attempt to form an estimate of his character.

LESSON 15.

NEW TESTAMENT HISTORY: The Life of Christ (concluded).

Review the last lesson.

Record.—The four Gospels. See "His Life."

Connection.—Taking up our Lord's life at the beginning of his last week before crucifixion, we now follow him to the cross and rejoice in his resurrection.

Aim.—Our aim will be to get a clear view of the events of this last week in their order, and to form an estimate of his character.

The Last Week.—Of his last week he spent Saturday (the Jews' Sabbath), April 1, quietly in Bethany, Sunday he entered Jerusalem in triumph, in the midst of the shouting multitude. Monday and Tuesday were spent in controversy with the rulers and in teaching in Jerusalem, going to Bethany to spend each night. Wednesday was spent in retirement. On Thursday he sent Peter and John into the city to prepare the Passover, and that evening he ate the Paschal Lamb with his disciples, and established the sacrament of the Lord's Supper. During

the evening he delivered his farewell address, recorded in John 13-16, and offered his intercessory prayer, John 17. Going late at night into the Garden of Gethsemane for prayer, he was arrested early Friday morning (April 7), by a band, led by the traitorous Judas.

Two Trials.—He was led away to trial and condemnation, already determined upon. There were two trials—ecclesiastical and civil. The Roman government permitted the Jews to try cases involving matters of religion, before their own court, the Sanhedrim, but matters involving life and death must be tried in the Roman court. Accordingly, Jesus was taken first before the Sanhedrim, and then before Pilate, the Roman Governor. In each of these trials, there were three stages, as pointed out by Stalker.

1. **Ecclesiastical Trial:**
   - 1st stage—Before Annas.
   - 2d stage—Before Caiaphas and an informal committee of the Sanhedrim.
   - 3d stage—Before a regular meeting of the Sanhedrim.
2. **Civil Trial.**
   - 1st stage—Before Pilate.
   - 2d stage—Before Herod.
   - 3d stage—Before Pilate again.

Condemned.—Finally, on Friday, April 7, 30, in the early morning, through the violent insistence of the Jewish rulers and the weak and wicked compliance of Pilate, who thought and declared him innocent, Jesus was condemned to death and sentenced to be crucified between two thieves. After being beaten, mocked and spit upon, he was led out of the city to the hill Golgoltha, and there crucified, between nine and twelve o'clock. There, at three o'clock in the afternoon, in agony, amidst darkness and earthquake and rending of rocks, he died, pardoning a thief at his side and praying for his enemies. He was buried in the tomb of Joseph of Arimathea, close by, which was sealed and guarded by Roman soldiers. He lay in the tomb until very early in the morning of Sunday, April 9th, when he rose from the dead.

Risen.—His sorrowful and terrified disciples with difficulty believed that he had risen. In order to convince them and all mankind, he gave to many different witnesses at different times, through a period of forty days, unmistakable proof of his identity. He spoke to them; he allowed himself to be touched; he ate with them; he worked miracles before them, and displayed the same character.

Ascension.—Finally, on Thursday, May 18, A. D. 30, Jesus ascended in a cloud to heaven before his assembled disciples. There he sits, at the right hand of God, making intercession for us, and waiting to see of the travail of his soul that he may be satisfied.

Character.—To borrow the estimate of his character, made by Stalker, Jesus Christ had:

1. *Purposefulness.* In John 4:34, he said, "My meat is to do the will of him that sent me, and to accomplish his work." Every hour he was striving to reach this purpose. He wasted no time in small detail, he permitted nothing to divert him, and went straight through every obstacle.

2. *Faith.* "By which is meant his astounding confidence in the accomplishment of his purpose, and apparent disregard of means and opposition." His was "the simplicity of faith which does not contrive and prepare, but simply goes onward and does the work. It was the quality which he said would remove mountains, and which he chiefly desiderated in his followers."

3. *Originality.* His life was not the product of forces that surrounded or preceded it. "There never was an age more dry and barren than that in which he was born. He was like a tall, fresh palm springing out of a desert." "He grew from within."

4. *Love to Men.* Back of his great purpose in life lay a great passion—love for men. It was not bounded by differences of class or nationality, or even by his enemies. "Wherever help was most needed, thither his merciful heart drew him. But it was especially to save the soul that his love impelled him."

5. *Love to God.* The master passion of his human character was his love to God. He felt that his purpose and his ways were God's and, in every thought realized the presence of his Father. There was perfect harmony between them. To a large extent he attained unto this by the same means given us—by the study of God's thoughts in his Word, by cultivating the habit of prayer, and by resisting temptation to entertain thoughts and purposes different from God's.

6. *Sinlessness.* "He was sinless; but he was so because he was absolutely full of love. Sin against God is merely the expression of lack of love to God, and sin against man, of lack of love to man. This fulness of love to his Father and his fellowmen, ruling every expression of his being, constituted the perfection of his character."

Deity.—In the mysterious birth of Jesus Christ, in his words and works, in his perfect character, in the unity existing between him and

God, we are forced to conclude that he was no mere man. When he is admitted to the throne of our inner life, and his exhaustless riches of grace and truth and power are drawn upon for daily living, then it is that we cry out, "Thou art the Christ, the Son of the living God."

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

QUESTIONS.

1. Describe briefly his last week on earth.
2. What two trials did he pass through?
3. How many stages had each? Name them.
4. Describe his crucifixion.
5. How did he prove his identity after his resurrection?
6. Name the six elements of his character given by Stalker.
7. Describe each.
8. Give five reasons of your own for believing Christ to be divine.
9. Is Jesus Christ enthroned, and does he reign in your life?
10. Read the whole of Whittier's poem, "Our Master."
11. Discuss Lanier's poem, entitled "A Ballad of Trees and the Master," beginning "Into the woods my Master went."

Next Lesson.—In our next lesson we will study briefly how the life of Christ, applied to believers by the Holy Spirit, manifested itself in the Church at Jerusalem, and how the Gospel began to spread beyond Judea.

LESSON 16.

THE BIBLE: New Testament History—The Apostolic Age.

The Record.—The Book of the Acts of the Apostles, chapters 1-8.

Review the last lesson.

Connection.—The ascension of Christ left the care of the young Christian Church in the hands of his apostles, who completed its organization and commenced its enlargement.

Aim.—The aim of this lesson is to trace in outline the organization and life of the Christian Church from the ascension of Christ to the conversion of Paul.

Prayer and Organization.—After the ascension of Christ, the company of one hundred and twenty believers, sorrowful and discour-

aged, met in Jerusalem for prayer. By the suicide of Judas Iscariot, a vacancy was left in the apostolate, which was supplied by the election of Matthias, as one who had "companied with us all the time the Lord Jesus went in and out among us," and who had been a "witness of the resurrection." The disciples had been told by Jesus to "tarry in Jerusalem" until they were "clothed with power from on high." Accordingly, they remained there until Pentecost, which, coming fifty days after the Passover, fell on May 27 or 28, A. D. 30. On this day they were all gathered in one place, when suddenly, "with the sound as of a rushing wind," the Holy Spirit filled them, and they "began to speak with other tongues." This descent of the Holy Spirit marked the birth of the Christian Church, which grew out of the Church of the Old Testament. These disciples began at once to preach with such power that "there were added unto them that day about three thousand souls."

Early Life.—These early disciples "continued steadfastly in the apostle's teaching and fellowship in the breaking of bread and the prayers. And fear came upon every soul, and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to them day by day those that were saved."

Persecution.—At first Peter and John were the leaders. By them God worked miracles, which attracted great crowds of people, to whom they "proclaimed in Jesus the resurrection from the dead." Many believed the Word. The effect of the miracles and preaching became so marked that the rulers cast them into prison and endeavored in vain to stop their preaching. The disciples grew in numbers very fast. Their life continued very simple, earnest and unselfish. It became necessary to organize themselves more perfectly, in order to provide proper means for distributing alms among the poor. Accordingly, they elected seven deacons.

First Expansion.—Now organized and filled with the Holy Spirit, the disciples began to go out from Jerusalem into Judea to preach, the apostles remaining in the city for a time. Philip soon entered Samaria, and thence was led to preach to the Ethiopian eunuch, leading him to confess Christ as Lord and to baptism.

Apostolic History.—Being persecuted in Jerusalem, the Jewish Christians fled in many directions, some going south towards Egypt, some north towards Damascus in Syria, and some northwest towards Antioch, in Syria. At Antioch many settled and began to preach. This early expansion was chiefly among the Jews.

QUESTIONS.

1. What did the disciples do after Christ's ascension?
2. Describe briefly the events of Pentecost.
3. Describe the life of the church just after Pentecost.
4. What was the cause of the first persecution?
5. What was the origin of the office of deacon?
6. In what direction did Christianity first expand?
7. Draw an outline map of Palestine and adjoining countries. Trace on it the courses taken by the Apostles and others in the first expansion of Christianity. Drill in this carefully.
8. With the Book of Acts open before you make an analysis of events recorded in the first eight chapters.

Next Lesson.—In our next lesson we will witness Paul's conversion and go with him through his first, second and third missionary journeys.

LESSON 17.

THE BIBLE: New Testament History: The Apostolic Age (Continued.)

Review the last lesson.

The Record.—Acts of Apostles, chapters 9-16, and Paul's Epistles.

Aim.—The aim of this lesson is to study the extension of Christianity through the labors of the Apostle Paul.

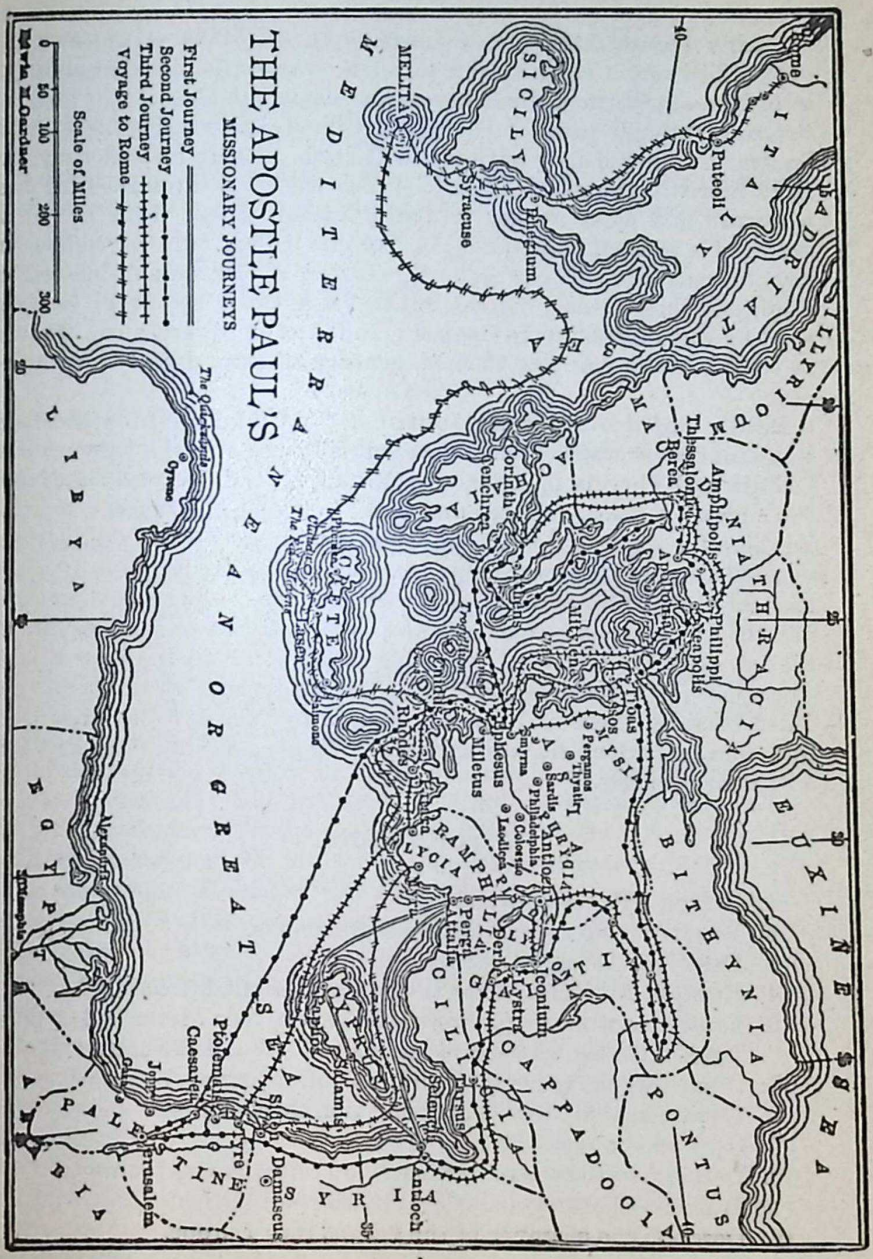
Paul's Conversion.—The rulers of the Jewish Church tried to destroy the Christians by the bitterest persecutions, following them to distant cities that they might be arrested and carried to Jerusalem. Amongst the fiercest persecutors was one Saul of Tarsus. He was sent to Damascus to arrest Christians and bring them to Jerusalem. On the way he was suddenly converted by the appearance of Jesus Christ at midday on the road. He was a Benjaminite and a Pharisee. He had been carefully educated and was a man of the highest order of intellect. He promptly began to do Christian work in Damascus. He spent two years in Arabia in obscurity, but no doubt in profound study. He was introduced by Barnabas to the disciples and apostles

at Jerusalem, where for a little while he labored with great zeal and power. He withdrew to Tarsus, his old home, where he remained for some time.

The Conversion of Cornelius.—Meantime Peter in his labors had gone down to Joppa, on the sea coast. While engaged here in prayer, he saw in a vision a sheet let down from heaven by four corners, wherein were all manner of beasts, clean and unclean. He was bidden to slay and eat them, but refused, because he had never eaten anything unclean. God told him that what he himself called clean was clean. While he thought about the vision, messengers came from the heathen Roman centurion Cornelius, asking Peter to come and teach him. Peter went and led him to Christ and had him baptized into the Christian Church. Thus the Church was opened to the Gentiles by Peter.

Antioch, the New Center.—Word soon reached the apostles and others at Jerusalem that the Gentiles were being converted. So they sent Barnabas, a good and wise man, to Antioch, in Syria, to investigate the new conditions. Finding an open door there, he went to Tarsus and brought Paul back with him. They labored together in Antioch for a year. Here the believers were first called "Christians." Antioch was then the chief city of the eastern part of the empire, and was rich, cultured and wicked. From there the Christian faith entered upon its conquest of the Gentile world. From this city the Lord sent Paul and Barnabas forth as missionaries, after "the prophets and teachers had prayed and laid their hands on them" in ordination.

Paul's First Missionary Journey, A. D. 47.—Paul and Barnabas, accompanied by (John) Mark, went first to Cyprus, which was Barnabas' home. Hence they went north to the mainland of Asia Minor, landing at Perga. Here Mark left them, and returned to Jerusalem. But Paul and Barnabas pushed forward into the interior, visiting the cities of Antioch in Pisidia, Iconium, Derbe, Lystra, where Paul was stoned, dragged from the city and left for dead. Retracing their steps, they came again to Perga, whence they went to Antioch, in Syria. Here reports concerning the conversion of the Gentiles caused great joy to the brethren. It had now become clear that the Gospel was intended to save all who would believe—Jew or Gentile. Some of the zealous Jewish Christians would not believe this, and insisted that the Gentile believers should be circumcised, contrary to the preaching and practice of Paul. A dispute arose about it, and an appeal was made to the apostles at Jerusalem. Their decision was in favor of Paul, and cut the bands which threatened to bind the Gentile believers to the observence of the ceremonial law of Moses.


THE APOSTLE PAUL'S
MISSIONARY JOURNEYS
First Journey
Second Journey
Third Journey
Voyage to Rome
Scale of Miles
0 50 100 200 300
Rome
Puteoli
Syracuse
Rhegium
MELITA
SICILY
ITALY
ADRIATIC SEA
ILLYRIUM
MACEDONIA
Thessalonica
Berea
Amphipolis
Philippi
Neapolis
THRACIA
EUXINE SEA
BITHYNIA
PONTUS
Corinth
Cenchrea
ACHAIA
Mitylene
Chios
Samos
Trogyllium
Miletus
Ephesus
Smyrna
Pergamos
Thyatira
Sardis
Philadelphia
Laodicea
Colossæ
Antioch
Iconium
Lystra
Derbe
Perga
Attalia
Tarsus
Antioch
Salamis
Paphos
CYPRUS
CILICIA
CAPPADOCIA
GALATIA
PHRYGIA
LYCIA
PAMPHYLIA
Rhodes
Patara
Cos
Tros
Crete
Salmone
MEDITERRANEAN SEA
LIBYA
Cyrene
EGYPT
Memphis
Alexandria
Ptolemais
Caesarea
Joppa
Jerusalem
Tyre
Sidon
Damascus
SYRIA
PALESTINE
ARABIA
Rome
Puteoli
Syracuse
Rhegium
Corinth
Cenchrea
Mitylene
Chios
Samos
Miletus
Ephesus
Smyrna
Pergamos
Thyatira
Sardis
Philadelphia
Laodicea
Colossæ
Antioch
Iconium
Lystra
Derbe
Perga
Attalia
Tarsus
Antioch
Salamis
Paphos
Rhodes
Patara
Cos
Tros
Salmone
Cyrene
Memphis
Alexandria
Ptolemais
Caesarea
Joppa
Jerusalem
Tyre
Sidon
Damascus

Paul's Second Missionary Journey, A. D. 51-53.—Paul soon set out with Silas to visit the region which he traversed in his first journey, in order to strengthen the believers and carry the Gospel still further. Pressing through parts of Syria and Cilicia, and visiting Derbe and Lystra, he entered new territory in Galatia. Being forbidden by the Holy Spirit to enter Asia, a district near the coast, he turned his face westward and came at last to Troas, ancient Troy. Here he had a vision of a man of Macedonia, in Europe, calling him to "come over into Macedonia and help us." He crossed to Europe and labored at Philippi, Thessalonica, Berea, Athens and Corinth. From here he went by way of Ephesus to Caesarea, and then on to Jerusalem. Thence he went back to Antioch, thus completing his second missionary journey.

Paul's Third Missionary Journey, A. D. 54-58.—After spending some time at Antioch, Paul "departed and went through the region of Galatia and Phrygia in order, establishing all the disciples. He went to Ephesus, a great, cultured and wicked city, on the coast. Remaining here for some two years, he labored with great zeal. Finally he decided to pass northward by Troas into Macedonia, re-visiting the churches he had founded on his former journey. After spending three months in Greece, he went back to pay a last visit to the churches in Macedonia. He had been collecting money to help the poor Jewish Christians at Jerusalem, and determined to carry it to them. He sailed back by Troas and Miletus, and on to Tyre and Caesarea, then to Jerusalem, where he was arrested. Thus ended his third and last missionary journey.

QUESTIONS.

1. Describe Paul's conversion.
2. Where did he go soon after his conversion?
3. Describe Cornelius' conversion.
4. How did Antioch become the new center of Christianity?
5. Draw an outline map, showing Palestine, Asia Minor and Cyprus.
6. Trace on the map the movements of Paul and Barnabas.
7. What was the general result of the first journey?
8. What question arose concerning Gentile converts?
9. How was it settled?
10. Draw an outline map to illustrate Paul's second journey.
11. Trace this journey on it, locating the chief cities.
12. Describe the entrance of the Gospel into Europe.

13. What advance was made in the spread of the Gospel at the close of the second journey?
14. Trace Paul's third journey on an outline map.
15. Why did he return to Jerusalem?

Next Lesson.—In the next lesson we will continue Paul's life to its close and endeavor to form an accurate idea of his character.

LESSON 18.

THE BIBLE: New Testament History: Apostolic Age (Concluded.)

The Record.—The books of the Acts of the Apostles, all the Epistles, and Revelation.

Review the last lesson.

Connection.—At the conclusion of his third missionary journey, Paul was arrested in Jerusalem. Having appealed to the emperor, at Rome, he was sent thither as a prisoner. We will follow him to his death there.

Aim.—In this lesson the aim is to follow Paul to the close of his life to form an idea of his character, to glance at other apostles' labors, and to look back over the course of Bible history.

His Arrest, A. D. 58.—In Jerusalem the Jews tried to kill Paul, because they said he had profaned the temple by taking a Gentile into it. He was taken from the mob by Roman soldiers. A plot to slay him being discovered, he was sent to Caesarea to be tried by Claudius Felix, the Roman governor, who kept him for two years. At the end of this time, Felix was recalled, and Porcius Festus was sent as governor in his place. Paul was tried by Festus, and during the trial appealed to Caesar. Such an appeal could only be heard before the emperor in Rome.

Arrival in Rome.—He finally set sail, with other prisoners, for Rome, the metropolis of the world. The voyage thither was most dangerous. The ship was wrecked, and all were in imminent peril of their lives. Saved by the goodness of God, he at length arrived at Rome. His trial came on; "most probably it was conducted in the immediate presence of Nero." He was acquitted at his first trial, and enjoyed liberty for some time. He preached earnestly in Rome and elsewhere.

Finally he was arrested on a new charge and taken back to Rome, where he was condemned and executed, probably in the year A. D. 67.

Paul's Character.—Borrowing Stalker's analysis of his character, we find that Paul was:

1. Enterprising. "He could not bear to build on other men's foundations." "He liked to count the leagues he had left behind him, but his watchword was ever forward. In his dreams he saw men beckoning him to new countries; and he had always a long unfulfilled programme in his mind; and, as death approached, he was still thinking of journeys into the remotest corners of the unknown world.

2. Influential with Men. "There never was a man more intensely loved by his friends. They received him as an angel of God, or even as Jesus Christ himself, and were ready to pluck out their eyes and give them to him."

3. Unselfish. "He had literally no interest of his own to live for. Without family ties, he poured all the affection of his big nature, which might have been given to wife and children, into the channels of his work."

4. Having the sense of a divine mission to preach Christ. But "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

5. His Personal Devotion to Christ. "From the moment of his first meeting with Christ, he had but one passion; his love to his Saviour burned with more and more brightness to the end. He delighted to call himself the slave of Christ, and had no ambition except to be the propagator of his ideas and the continuer of his influence."

His Work.—Paul came to the Church at a time of change and crisis. He threw himself with singular self-denial into the questions and life of the time. He was the great thinker of his age, and helped powerfully to perpetuate the truth through his epistles. His was the spirit of the pioneer, and he took the initiative in freeing the young Church from a narrow Judaism, and in making known the truth in Christ at the chief centers of culture and power in the Roman empire. He had great executive and organizing gifts, and helped to fix the life of the Church in definite forms of government and worship. He was a man so great, so broad, so unselfish, so utterly devoted to Jesus Christ that he belongs to all the Church for all time.

Peter.—Paul was by no means the only masterful spirit in these early days. To Peter was given the privilege of formally opening the Christian Church to the Gentiles through the conversion of Cornelius. He sympathized at first with those who held that the observance of the ceremonial law was necessary to salvation. He was a great preacher and missionary. We have little reliable information as to his work in detail. It is thought by many that he went east from Jerusalem and preached in Babylon. He suffered martyrdom about the same time as Paul.

John.—During the last half of the first century after Christ, Christianity became fixed as the universal religion. Of the apostles, John lived longest, dying about A. D. 98. After his appearance in the council in Jerusalem, we lose sight of him until he appears on the Island of Patmos, an exile for his faith. He subsequently settled at Ephesus, where he exerted a tender and wholesome influence to an extreme old age. With the book of Revelation, the Word of God comes to an end. It was written to comfort the Church, in view of the awful persecutions which were coming all too soon, with a vision of her ultimate glory.

Organization.—At the close of the Apostolic Age, we find the Church governed and administered in a definite way. Believers were admitted to the Church by baptism. It was governed by a body of elders, sometimes called bishops, chosen by the Church members. There were pastors, who "labored in the word and in teaching." Deacons were elected to care for the poor and look after its temporal affairs.

Worship.—Early Christians met at first in the Jewish synagogues, but afterward in their own churches on the "Lord's Day," the first day of the week, ever afterwards the Christian Sabbath, in memory of Christ's resurrection. Their worship consisted of "singing psalms and hymns and spiritual songs," of prayer and the reading of the Bible and preaching. At first the worship was very pure, simple and informal, but by degrees errors in doctrine sprang up, and their worship was often disorderly.

Life.—With all their faults, these early Christians lived such Christ-like lives as to impress the age with the sincerity of their piety. They spread the good news of redemption in every direction. On the one hand, they were delivered from the bigotry and hypocrisy of the Jewish Church, and on the other hand, from the licentiousness of the Gentile world. They lived in Christ and died for him with rejoicing.

End of Apostolic Age.—The Apostolic Age came to an end about the year A. D. 100. During its continuance the Church spread rapidly

from Jerusalem as its first center, and then from Antioch, in Syria, from Ephesus and other cities. The Christian doctrine and life were made known widely throughout the Roman empire by the missionary labors of the Apostles, by the testimony of believers who were scattered by persecutions, and by the commercial travels of Christian merchants.

Summary.—Through these lessons on the Old Testament and the New Testament History, we have seen the creation of man; his fall through sin; the promise of redemption; the destruction of a wicked world; the choosing of a family, to whom was committed the true religion; the rise of the Hebrew people; the giving of the Law; the origin, growth and dispersion of the Jewish nation; the ripening of the world for Messiah; the life and death of Jesus Christ; the descent of the Holy Spirit, and the birth of the Christian Church; its growth through Judaism into a world-wide and victorious host of God.

Over all and in all, we have seen the hand of a great God, "merciful and gracious, slow to anger, and abundant in loving-kindness and truth, keeping loving-kindness for thousands, and forgiving iniquity and transgression and sin; and that will by no means clear the guilty." And we have seen Jesus Christ, the Saviour of the world, and have heard him say, "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; and he that will, let him take the water of life freely."

QUESTIONS.

1. Describe Paul's arrest in Jerusalem.
2. Why did he go to Rome?
3. Describe the course of his life after reaching Rome.
4. Give the five leading elements of his character.
5. Discuss each in detail.
6. Make an estimate of his work.
7. What can be told of Peter's labors?
8. What can be told of John's labors?
9. How was the Apostolic Church organized in detail?
10. Describe its worship in detail.
11. Describe its life in detail.
12. Give a brief statement of the whole course of Bible history.
13. To whom does the whole history lead?

Next Lesson.—Our next lesson will present a brief view of the chief doctrines of the Bible.

LESSON 19.

THE BIBLE: Its Chief Doctrines.

Review the last lesson.

Connection.—After studying the origin and authority of the Bible its history, geography and worship, we now ask, "What does the Bible chiefly teach?"

Aim.—The aim of this lesson is to present briefly the chief doctrines of the Bible in their relation to each other.

Who is God?—God is a person. By this is meant that he has life, knows, feels, wills and is conscious. He exists in three persons—the Father, the Son and the Holy Spirit. He is a spirit; that is, in addition to the foregoing five characteristics, he has no material body. In character God is infinitely wise, powerful, holy, good, just and true. He is without beginning or end, and changes not. He will by no means spare the impenitent, but loves the world, so that he gave his only begotten Son that whosoever believes in him may have everlasting life.

Who is Man?—Man is a free, moral, responsible person, made by God, with a perishable body and an immortal spirit. He was made in the image of God in (1) his capacity to know, (2) in his righteous conduct, (3) in his hatred of all evil, and in his love of all good. The law of God was written in his heart, and he had power to keep it. Being free, he was liable to sin. To test his obedience, God commanded him not to eat of the tree of knowledge of good and evil. Through his disobedience to this command, man became a sinner. In his present natural state he is guilty and deserves God's just wrath; is under the power of sin, unable to free himself from bondage; is under the penalty of eternal death, which of himself he is unable to remove. By the power of the Holy Spirit, through faith in Jesus Christ, man's nature is renewed, and he is admitted to the sonship of God.

What is Sin?—Every sinful act involves one of two things—(1) a failure to do what God requires, or (2) a doing of what God forbids. At his fall man's whole nature, body, mind, and spirit, was brought under the power of sin. Because he defied God's authority, despised God's love, and broke God's law, he became guilty. When sin entered his life, all his faculties were brought under its power. God told man that he should die if he disobeyed him, and so death became the penalty of sin. Neither science nor philosophy provide an escape from sin's guilt, power and penalty. In God's mercy, he has provided pardon through faith in Jesus Christ.

God's Love to Sinful Men.—Because of his love to sinful men, God provided salvation for them through Jesus Christ, who is both the proof and the measure of that love. Though himself God, he became man. He had three great services to perform—(1) He made plain to men God's will by the words which he spoke and by the Holy Spirit, whom he sent to take his place; (2) he paid the penalty due man for sin by dying in his place, and thus satisfying justice, and pleads redeemed man's cause continually; (3) he subdues men to himself, rules over and defends them, while restraining and conquering both his and their enemies.

How God Restores Men to His Favor.—God, the Holy Spirit, gives spiritual life to men whom the Father may choose and who by nature are dead in sin. In doing this he (1) convinces them of their sinful, miserable and helpless condition; (2) shows them how Christ is their Saviour; (3) gives them the will to obey Christ; (4) draws them lovingly to Christ, and (5) enables them to take him as Saviour and Lord. This wonderful change is called regeneration. The new-born soul gives evidence of life by exercising faith in Jesus Christ. In this act he accepts Christ alone as his Saviour, and depends on Christ alone for his personal safety. He exercises repentance also, by which he catches a true view of the nature of sin and of the fullness of Christ, grieves over and hates his sin, turns from it to God, fully determined to live in obedience to him.

God Makes Men Good and Useful.—This new spiritual life needs nurture, and should manifest itself in fruits. For nurture it is dependent chiefly on the Word of God, which should be attended to "with diligence, preparation and prayer, received with faith and love, laid up in the heart, and practiced in the life." It is also dependent on prayer, through which a man makes known his desires to God in the name of Christ, confesses his sins, and gives thanks for mercies received. A man thus nurtured will yield fruits by the Holy Spirit's aid, such as "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," and in consecration to Christ will render a varied service to his fellow-men. This service will be given gladly in whatever place and circumstances it may be needed in the homeland and amongst non-Christian people to the "uttermost parts of the earth."

Man's Destiny.—At death the body decays, but it is to be raised from the dead. Man's spirit is immortal. After the death of the body, the spirit lives in the same moral condition as marked it while the body yet lived. God has appointed places in which, after the resurrection from the dead, the reunited body and soul shall live. The souls of believers at death go immediately to heaven, a place of perfect purity,

rest and spiritual enjoyment. Here Christ himself lives and reigns, and here are the holy angels. For men who die impenitent, God has prepared hell, a place of eternal punishment.

The Gospel Universal.—The provisions of the Gospel for man's salvation are universal. They are not intended for the exclusive use of any nation or any age. Jesus Christ is the propitiation for the sins of the whole world. The Church is commissioned and commanded to make it known to every creature. The promise is that "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

QUESTIONS.

1. What is the connection of this lesson with the preceding lesson?
2. What is the aim of this lesson?
3. What are the five marks of a person?
4. Can you prove that God is a person?
5. Name the persons in the Godhead.
6. What is meant by God's being a spirit?
7. Describe God's character.
8. What is God's attitude toward the world?
9. Who is man?
10. In what did the image of God consist?
11. What was the consequences of his freedom?
12. How did God test his obedience?
13. What was the result of this test?
14. How may a sinful man be made a son of God?
15. What two things does sin involve?
16. How does sin affect man?
17. What is the condition of pardon of sin?
18. How does God love the world?
19. What three services does Christ perform for men?
20. Discuss each one separately.
21. To whom does the Holy Spirit give spiritual life?
22. What five things does the Holy Spirit perform when a soul is regenerated?
23. How does the new-born soul act towards Christ?
24. How does the new-born soul act towards sin?
25. What is faith?
26. What is repentance?
27. How is spiritual life nurtured?

28. Discuss the influence of the Bible on it.
29. Discuss the influence of prayer on it.
30. What does nurtured spiritual life yield?
31. Name its fruits.
32. What is the relation of a Christian to his fellow-men?
33. In what places is spiritual service to be performed?
34. What is meant by saying that a man's spirit is immortal?
35. What change does death produce in the soul's moral state?
36. What is heaven?
37. What is hell?
38. In what sense are the provisions of the Gospel universal?
39. Go slowly over these doctrines. Apply them each to yourself.
40. What is your hope?

Next Lesson.—In the next lesson we will review the last fourteen lessons, in order to fasten them securely in our minds, and get a new view of their meaning.

LESSON 20.

THE BIBLE: New Testament History Review.

Lesson 13.—Write an outline of this lesson. Make it into a diagram.

Lesson 14.—Make an outline of this lesson, including the detail of what Jesus did.

Lesson 15.—Make a diagram showing events of last week. Make a diagram that will show the four periods of Christ's life.

Lesson 16.—Read this lesson with the questions carefully. Make a written outline of it from memory.

Lesson 17.—Make an outline map showing places mentioned in this lesson. Draw lines from Jerusalem and from Antioch in Syria to these places. Discuss their relation to the spread of Christianity.

Lesson 18.—See question under Lesson 17. Give your own estimate of the character and work of Paul.

Lesson 19.—Compare the teachings of this lesson with the corresponding questions of the Shorter Catechism.

Next Lesson.—In our next lesson we will continue to study the history of the Christian Church, going forward into a period following the close of the canon of Scripture.

LESSON 21.

THE CHURCH: Her Early History.

Review the last lesson.

The Record.

Connection.—The history of the Christian Church did not close when the canon of Scripture ended with the book of The Revelation. Since the special manifestation of the Holy Spirit at Pentecost, he has never ceased to work in the Church. This lesson serves to connect the history in the Bible with that which has been made since its last word was written.

Aim.—The aim of this lesson is to set forth some characteristics of a few leaders and some of the chief events of the unfolding life of the Church from A. D. 100 to the Reformation about A. D. 1517, in five periods.

1 PERIOD—APOSTLE JOHN TO CONSTANTINE: A. D. 100-311.

(1) **Extension.**—Persecution was the principal cause of the extension of the Church during this period. The conflict with paganism was the distinguishing mark. Christianity spread, with Asia Minor as a center, east to Mesopotamia and Persia, west to Gaul, south to Egypt, and into Britain.

(2) **Doctrine.**—The Church entered upon a period of conflicts with heresies, the result of which was the gradual formation of a system of theology.

(3) **Life and Worship.**—The worship of the Church was simple, consisting of Scripture-reading, prayer, psalm-singing, and preaching. Ritualism began to develop, and the simple rite of baptism became an elaborate ceremony. In the main, the Christians lived lives of purity and truth; the spirit of brotherly love, without any class distinctions, being characteristic.

(4) **The Persecutions.**—During this period Christians were regarded by non-Christians as a fanatical, superstitious sect. Because they hated the idolatrous and corrupt society of their times, held aloof from political and social interests, and spoke of Christ as King, they were looked upon as haters of mankind and traitors to the government.

Consequently, the whole period was one of conflict with the Roman government, during which the Christians suffered cruel persecution. The bitterest persecution occurred under the emperors Domitian (81-96), Decius (249-251), and Diocletian (303).

(5) **Organization.**—The development of a centralized organization in the Church was very gradual. At first the collective Church had no distinct organization. It was made up of a large number of congregations, each of which had chosen overseers (variously known as "bishops," "presbyters," or "elders") to perform certain functions, such as leading in worship. Gradually, because he was especially fitted for the task, one of the elders came to be known as president of the congregation. More and more the conduct of worship was committed to his hands, until he became virtually the pastor or bishop. As new congregations were formed from the older ones, the pastor of the mother Church quite naturally exercised oversight over the daughter. So it came to pass that the bishops residing in the larger towns came to have oversight of adjoining districts. In the course of time these bishops in the older and stronger churches were known as archbishops or metropolitans. As Rome was the leading city, and its Christian Church the most influential organization, the bishop of Rome came in time to be recognized as a personage of high rank, and was spoken of as the father (papa) of the Christian Church. By this natural process, the bishop of Rome was developed into the pope or head of the Holy Church.

(6) **The Apostolic Fathers.**—A term applied to men of this period who are supposed to have had personal acquaintance with the apostles; the most eminent were Clement of Rome, Ignatius, and Polycarp. Other prominent church fathers were Justin Martyr, Theophilus, Irenaeus, Origen, Tertullian, and Cyprian.

2 PERIOD—CONSTANTINE TO GREGORY I, THE GREAT: A. D. 312-590.

(1) **Extension.**—Under Constantine, Christianity was recognized as a legal religion and enjoyed the protection of the civil powers. Many privileges were granted to the Church and it grew rapidly in numbers, wealth, and power, but lost in purity and spirituality. The real growth of Christianity was through the conversion of many of the barbarian hordes who began to overrun the Roman empire during this period. Through these invaders Christian teaching was carried to Germany and France; and St. Patrick (died 493) led in the evangelization of Ireland.

Under Justinian (527-565) all subjects of Rome were ordered to profess Christianity or suffer exile.

(2) **Doctrine.**—This period was agitated by doctrinal controversies. Five ecumenical councils were held, the first at Nicaea, 325. Here, Athanasius leading, the teachings of Arius and the Arians were rejected, and it was affirmed, in the Nicene creed, that Christ is of one substance with the Father, "begotten, not made." The other general councils settled other questions relating to the personality of Christ, and that of Ephesus (431) condemned the teachings of Pelagius. This was the era of great theologians, Augustine (354-430) being the greatest. There were two schools of thought: the Latin, or Western, which dealt with practical subjects, Jerome being its greatest exponent; the Greek, or Eastern, which was more concerned with speculative theology, the greatest Greek "father" being Chrysostom. These two schools laid the foundation for the ultimate separation between the Eastern, or Greek, and the Western, or Roman, churches.

(3) **Christian Life and Worship.**—As the Christian religion had become popular and safe, many merely nominal Christians became members of the Church. Ambition and hypocrisy prevailed extensively. However, there were many sincere Christians, and the sin in the church, as in the world, led to the further development of monasticism. The great Benedictine order, or brotherhood, was established at Mt. Casino in 529. The celibacy of the clergy began to be taught and practiced. Worship became more elaborate in form; various festivals were observed; the spirits of martyrs came to be looked upon as having power to intercede for the living, and as a natural consequence, places where they had lived, relics, and tombs were considered sacred; religious pilgrimages and a practical worship of saints resulted.

3 PERIOD—GREGORY I., THE GREAT, TO GREGORY VII: A. D. 590-1073.

(1) **The Rise of Mohammedanism,** which dates from the "Hegira," Mohammed's flight to Medina in A. D. 622, brought to the front a new force with which the Church had to contend. Before the close of the century Arabia, Syria, Egypt, Persia, and North Africa had rejected Christianity and accepted the Koran as their sacred book, while Spain and southern Gaul were occupied by Mohammedan armies. The progress of the Saracens was arrested by a great battle at Tours, where Charles Martel defeated them in A. D. 732, and Europe was preserved to Christianity.

(2) **The Missionary Zeal of Gregory the Great,** a Benedictine monk who had become Pope, was remarkable. He founded the Anglo-Saxon Church, from which went forth Boniface, the Apostle of Germany, the greatest missionary of his time.

(3) **The Crowning of Charlemagne.**—Charlemagne, in 800, was crowned by the Pope as Emperor of the Holy Roman Empire which for three centuries had been but a name. The new emperor considered himself the "Defender of the Church," and proceeded to extend its sway and overthrow its enemies by military conquest.

(4) **The Schism Between the East and West.**—For years there had been differences between the Eastern and Western branches of the Church, the one with its bishop at Rome, the other at Constantinople. Each bishop claimed supreme authority. From political and doctrinal causes the differences became greater, culminating in 1054 in the complete separation of the two churches. This is known as the schism between the East and the West.

4 PERIOD—GREGORY VII. TO BONIFACE VIII: A. D. 1073-1303.

The period beginning with the Pontificate of Hildebrand, Gregory VII., marks the meridian of papal power, the brighest era of the Middle Ages.

(1) **Hildebrand's Reformation.**—Hildebrand, a great reformer, contended against the gross immorality which prevailed in the Church. Priests were disciplined or deposed and the long-used custom by which bishops and other clergy were appointed by and under the patronage of secular princes was to a large extent overthrown. He practically freed the Church from all state control, brought Henry IV. to acknowledge the supremacy of the Pope, and enforced the rule demanding the celibacy of the clergy.

(2) **The Interdict,** a powerful weapon of this period, was a papal decree withholding from the people of a whole nation all religious services and rites, until the rulers should be brought to conform to the desires of the Pope. Under Innocent III. (1198-1216) was realized to the fullest extent Hildebrand's ideal of papal power.

(3) **Temporal Power.**—Innocent declared that God had given to Peter and his successors, the popes, not only the government of the church, but the government of the world. Kings, including John of England, acknowledged that they ruled by the grace of the Pope, and even paid tribute to him.

(4) **The Crusades**, or holy wars, the first in 1096, the seventh and last in 1270, were occasioned by the mistreatment of Christian pilgrims to Jerusalem by the Mohammedans, or Saracen, rulers of the Holy Land. Pilgrimages to Palestine, especially to the holy sepulchre, were common. Gregory VII. conceived the idea of wresting the Holy Land from the infidels.

(5) **The Albigensian and Waldensian revolts** occurred during this period. The Albigenses repudiated many accepted doctrines of the Church, and were practically exterminated by the Inquisition. The Waldenses, a sect founded by Waldo, who organized a society called "The Poor Men of Lyons," were excommunicated because of their unlicensed preaching of the Gospel. Failing of reconciliation with the Pope, Waldo and his followers seceded from the Church in 1183. The result of this secession was missionary diffusion. The Waldenses lived pure and zealous lives, studied their Bibles thoroughly, and therefore so developed in doctrine that, in the thirteenth century, the creed of the sect was virtually that of the Reformed Churches of later days. They have been called the pioneers of the Reformation.

(6) **The Inquisition** was a court of inquiry into the beliefs of persons suspected of being heretics. Its method was to extort confession and retraction by imprisonment and cruel torture, and, if necessary, to condemn to death those who refused to renounce their faith. It began under Innocent III., and reached its cruel climax two centuries later, when Torquemada was inquisitor-general.

(7) **Monasticism** made marked advances; the two great mendicant orders of St. Francis and St. Dominic had their rise; and scholasticism, a name given to the scholastic defense of the creed against heresy and skepticism, flourished in this period.

5 PERIOD—BONIFACE VIII. TO THE REFORMATION: A. D. 1303-1517.

(1) **The Decline of Papal Power**, which began with Innocent III., culminated when, in 1303, Pope Boniface VIII. was imprisoned by French troops; Philip of France having resented and successfully resisted his declaration that the papacy had power over kings.

(2) **"The Babylonish Captivity,"** resulting from the power of the French, is the name applied to a period of about seventy years, during which the papal court was located at Avignon instead of at Rome.

(3) **The Schism of the West** followed the return of the papacy to Rome. Urban VI., at Rome, was acknowledged as Pope by some nations, while others gave their allegiance to Clement VII. at Avignon.

(4) **The Council of Constance** reunited the Church under Martin V., after deposing the rival popes. It also asserted that the authority of a general council was superior to that of a pope, and drew up a programme of reforms. John Huss, a leader of reform in Bohemia, was condemned and burned at the stake, and Jerome of Prague, his follower, shared his fate a year later.

(5) **Wyclif's Reformation.**—John Wyclif (1324-1384), "grandfather of the Reformation," translated the Bible into English, resisted the power of the popes, rejected the adoration and invocation of saints and the Virgin, taught that the word of God is the sole ultimate authority, and organized a company of preachers, called "poor priests," who preached scriptural doctrine.

(6) **The Capture of Constantinople** by Mahomet (1453) shattered the hope of reunion between the Eastern and Western churches, the East becoming henceforth mainly Mohammedan.

(7) **The Renaissance,** or "revival of learning," which followed the invention of printing, helped to break the fetters of superstition and paved the way for the Reformation. Erasmus was the most conspicuous scholar of this period.

(8) **Doctrine, Life, and Worship of the Middle Ages.**—The doctrine of ecclesiastical authority held sway. The belief in evil spirits was widespread, and the aid of saints was implored against them. Worship of images and belief in the efficacy of relics increased. It was considered a holy duty to wage war against heretics. The recognized power of the priests to forgive sin led to the sale of indulgences. Christian liberality prevailed and the poor were well cared for. Worship was mainly ceremonial and liturgical, and magnificent churches were erected. The monastic orders were conscientious, studious, and austere; charitable toward the poor, and devoted to missionary activities. On the whole, the Christianity of the Middle Ages was inferior in quality, but it continued to spread among Germans, Franks, and Anglo-Saxons.

QUESTIONS.

1. Name the five periods into which the history of the Church is here divided from the close of the canon to the Reformation.
2. Show these periods by a diagram, giving dates for each.
3. Describe the life and worship of the first period.

4. How did persecutions begin?
5. Sketch briefly the organization of this early church.
6. Describe briefly with a map in view the growth of the Church during the second period.
7. What great doctrine was settled during the second period.
8. Describe briefly the life of the Church between 312-590 A. D.
9. On a map trace the rapid spread of Mohammedanism during the third period, 590-1073 A. D.
10. Describe the schism between the Eastern and Western Churches.
11. Tell briefly of Hildebrand's reforms in the fourth period.
12. What is meant by the "temporal power" of the pope?
13. How did the Crusades originate?
14. What was the Inquisition?
15. What can you tell of John Wyclif and his work?
16. Describe briefly the life of the Church during the Reformation period.

Next Lesson.—During the next lesson we shall see what the Reformation meant; who some of its leaders were; and the rise of the Presbyterian system.

LESSON 22.

THE CHURCH: The Reformation; Modern Times.

Review the last lesson.

The Record.

Connection.—After the establishment of the principles of the Reformation the life of the Church continued to expand throughout Europe, to America, and into all the world.

Aim.—The aim of this lesson is to give a few of the leading events in the history of the Church from the Reformation to the present time.

The Reformation was a protest against the doctrines and a revolt against the authority of the Church of Rome. It was the culmination, manifested by a complete break with Rome and the establishment of independent protestant churches; of conditions which had been growing more objectionable; and of movements which had been gaining power for several centuries.

I. The Reformation Emphasized:—

(1) The Authority of Scripture, as against the authority of the Church. Within the Roman Church the idea prevailed that the church,

in the person of its head, the Pope, was supreme and infallible, and not only members of the Church, but all men and nations, were to bow to its authority.

(2) **Direct Communion with God,** in opposition to the teaching of the necessity of the intercession of priests and saints. Rome taught that salvation could be obtained and God approached only through the priests and saints, the power to forgive sins belonging to the priests, and pardon to be secured, not by repentance and faith, but by deeds, or gifts, or penance.

(3) **Christian Character Versus Church Ceremonies.**—As a natural consequence of the teachings and practices just mentioned, the life and worship of the Church became degraded and formal. Priests and people were grossly immoral. Worship degenerated into mere outward observances and ceremonies. There was almost no teaching of divine truth.

The revivial of learning; Wyclif's translation of the Bible; the careful study of the Scriptures; the conscientious preaching and practice of Christian truth by the German mystics, Huss, Jerome, and their followers in Bohemia; the Waldenses in the mountains of Italy and Switzerland; and numerous pure monks in scattered monasteries, co-operated in bringing about the formal and organized revolt against the errors and corruption of the Roman Church.

II. Rise and Spread of the Reformation:—

(1) **In Germany.**—The Reformation is dated from the posting of Luther's theses in 1517. A papal agent, Tetzel, appeared in Wittenberg selling indulgences. Luther had previously preached against the practice and the false doctrine it represented; but this incident led him to nail to the church door ninety-five propositions, in which he denounced the papal teaching, and proclaimed Scripture truth concerning the forgiveness of sins.

(2) **In Switzerland.**—Zwingli, in Switzerland, at about the same time publicly proclaimed against the same errors of Rome.

(3) **Elsewhere.**—From these two centers the Reformation rapidly spread into Denmark, Sweden, France, and England.

III. Doctrines of the Reformation:—

(1) **Justification by Faith Only** was the pivotal doctrine of the reformers, though even this grew out of their fundamental principle of

(2) **The Exclusive Authority of the Bible** as the rule of faith and practice for the Christian.

(3) **Concerning the Sacraments** the reformers also differed widely from the Roman Church, holding that there were only two sacraments, Baptism and the Lord's Supper, and not seven as Rome taught.

The name "Protestants" was given to the reformers when, in 1529, the Elector of Saxony and other princes protested against an edict of the Diet of Spires which forbade the progress of the Reformation.

Protestant church life developed along three lines, which may be called the Anglican, the Lutheran, and the Reformed (Presbyterian). From these other churches have sprung, such as Methodist, Baptist, and Congregationalist.

LUTHER—CALVIN—KNOX.

The three men most prominent in the great transition from the corrupt and priest-ridden church of the sixteenth century to the Presbyterianism of to-day were Martin Luther, John Calvin, and John Knox.

While all three stood for reformation in the life, the teaching, and the government of the church, we may emphasize the especial work of each by saying that Luther was the father of the reformed religion, Calvin the father of reformed doctrine, and Knox the father of the reformed polity.

I. Martin Luther, son of a peasant, was born at Eisleben, near the center of Germany, on November 10, 1483. He studied at the university at Erfurt, and was pursuing advanced studies in preparation for the profession of law when, through reading the Bible, and the sudden death of a friend, he became concerned about his spiritual condition and entered an Augustinian monastery. Becoming a monk of that order he was made preacher at Wittenberg and professor in Wittenberg University. He became convinced that salvation was through faith in Christ, and not by penance and good works, and was shocked by the corruption of Rome. This led him to denounce openly the traffic in indulgences and to teach the truth as he found it in the Bible, the first step being the nailing of his theses to the church door in 1517. After much controversy Luther was finally excommunicated by a papal bull. Luther publicly burned the document, thus renouncing his allegiance to the Romish Church. In 1521 he was summoned to an Imperial Diet at Worms. Here he refused to retract his teaching and was placed under the ban of the empire. His friends secretly removed him to Wartburg, where he remained for a year in disguise, working on a translation of the Bible. He returned to Wittenberg, completed his translation of the Bible, and, by voice and pen, stimulated and promoted the course of the Reformation. He died in 1546.

II. John Calvin was born at Noyon in France in 1509 and died in 1564. His father intended him to be a priest, and he was sent to study at the University of Paris. Becoming familiar with the agitation of the times in the religious world, he turned from his purpose and took up the study of law at Orleans. This was in turn abandoned, and, in 1531, at the death of his father, having become convinced of the truth of the reformed views, he returned to Paris and identified himself with a small band of Protestants. Forced to leave Paris to escape persecution, he continued his theological studies at Basel, and there, at the age of twenty-seven, published his "Institutes of the Christian Religion." Passing through Geneva that same year, he was urged by William Farel to organize the Reformed Church of Geneva. Excepting three years of exile, Calvin continued at the head of this body until his death in 1564. While Calvin stood like a rock for a pure moral life, and while the formal organization of the church at Geneva in 1541 is properly spoken of as "the birthday of the modern Presbyterian Churches," yet he was pre-eminently a scholar, and his most important work was in the systematic presentation of the doctrines, which, with slight modifications, were taught by all Protestants.

III. John Knox (1505-1572) is recognized as the father of the Presbyterian Church in Scotland, which, as the center from which Presbyterianism has spread among English-speaking people, is styled the "Mother Church of Presbyterianism." Little is known of Knox's early days. He was probably ordained a priest at the age of twenty-five, and lived at different times in England, France, and Switzerland. At Geneva he became associated with Calvin, with whose ideas he was in close accord. In 1555 he returned to Scotland, and boldly denounced the prevailing customs of the church as idolatry. He went to Geneva again in 1556, but returned to Scotland in 1559. Under his leadership, in 1560, a General Assembly was held, with a creed and constitution similar to that of Calvin at Geneva. In the same year the Scottish Parliament made Calvinistic Protestantism the established religion of Scotland. Bishops were retained in the Scotch Church, but with the power of presbytery only, being subject to the General Assembly. Under Andrew Melville (1545-1622) the Presbyterian system was perfected, the government being placed wholly in the hands of an ascending series of church courts.

PRESBYTERIAN CHURCH HISTORY.

Presbyterianism is primarily a system of government by elders or presbyters, as against government by the congregation or by bishops.

From its rise in Switzerland and Scotland, Presbyterianism as a system has gradually spread, and all the Presbyterian churches hold to a more or less modified Calvinistic system of doctrine. They make one family with the "Reformed" churches of Europe and America.

I. France:—

The first Presbyterian church was organized in 1555 by a company of Protestants who adopted the Genevan plan of government, chose elders and deacons, called a pastor, and formed a consistory or church session. Within three years there were about two thousand such congregations. A national synod was organized in 1559, and a confession of faith, the "Gallican Confession," adopted. By the adoption of a constitution they came to be called Huguenots, a word meaning "oath-comrades."

Under Charles IX., persecution began, followed by war. On St. Bartholomew's Day, August 24, 1572, a general massacre of all Huguenots in Paris occurred, followed by similar cruelty throughout the country, until about seventy thousand had perished. Twenty years later there were less than eight hundred congregations in France. In 1598 the Protestants were again granted religious liberty by the Edict of Nantes. But persecution continued, and in 1685 the Edict of Nantes was formally revoked. Not until after the French Revolution, in 1795, were the Protestants again allowed freedom of worship. During these years about two hundred and fifty thousand Huguenots escaped from France to England, Ireland, Holland, Germany, and America, carrying with them their Presbyterian principles.

II. Great Britain:—

(1) In Scotland.—In Great Britain Presbyterianism started, and had its center of interest, in Scotland. For more than a century after the adoption of complete Presbyterian government (1578) Scotland was the scene of a struggle between the presbytery and the episcopacy.

Under Charles I. an attempt to force the Scotch to accept bishops and an episcopal form of worship led to the signing of "The National Covenant", in which the Presbyterians covenanted together to defend their religious rights and liberties, and from which came the term "Covenanters" (1638).

In 1643 the Presbyterians succeeded in having Parliament adopt "The Solemn League and Covenant," which opposed prelacy and favored a uniform Presbyterian system in England and Scotland. But in 1662 this agreement was rescinded, Charles II. attempted to force epis-

copacy upon Scotland, and the Covenanters took up arms in behalf of religious liberty. The war ended in 1690, and the Presbyterian became the national church of Scotland.

(2) **In England** Presbyterianism was practically stamped out by the Act of Uniformity in 1662, which made the Episcopal Church the established Church of England. In the last century Scottish immigration resulted in the establishment of the Synod of England, a branch of the Scottish Church.

(3) **In Ireland** Presbyterianism was founded by Scotch ministers who were forced by the Episcopal party to emigrate. At first they were tolerated by the bishops of the church, but were driven from the country in 1636. The Scotch regiments which went to quell the Irish Insurrection, in 1641, stayed to maintain peace, and through their chaplains, formed a presbytery in 1642.

(4) **In the Colonies.**—In Canada, Australia, New Zealand, South Africa, and other British colonies, Presbyterianism was planted by immigration, and is flourishing.

III. Holland:—

(1) **The Spread of Calvinism.**—The Dutch eagerly welcomed the teaching of the reformers, and the views of Calvin rapidly spread until, in 1563, representatives from Protestant communities met at Antwerp and adopted a Presbyterian constitution and the "Belgic Confession," which is similar to the Gallican. Philip II. of Spain, of which country the Netherlands formed a part, sought to suppress the "heretics." Protestantism thereby became a national cause and the state religion of the new Dutch Republic, which resulted from the contest.

(2) **The Synod of Dort,** 1618, was made up of delegates from Presbyterian Churches of other countries as well as representatives of the Dutch provinces. It condemned the errors of Arminius and his followers, the Arminians, and reaffirmed the cardinal teachings of Calvin in the Canons of Dort.

IV. The United States:—

The Dutch from Holland, the Huguenots from France, the Scotch and Scotch-Irish immigrants, and the English Puritans were the main sources of Presbyterianism in the New World.

(1) **The first church** was established by the Dutch in New York (New Amsterdam). It was connected with the Church of Holland, but later began a separate existence, and is known as the Reformed (Dutch) Church in the United States.

(2) **The Presbyterian Church in U. S. A.** owes its origin to Scotch-Irish immigration. Several scattered congregations were gathered into the first presbytery, that of Philadelphia, in 1706. In 1716 the one Presbytery became four, and the Synod of Philadelphia was organized The body, in 1729, formally adopted the Westminster Confession of Faith and Catechisms as its doctrinal symbols, in accordance with the terms of the "Adopting Act."

(3) During the revival of 1800 evangelistic methods, a more liberal statement of doctrine, and the licensure of some men who were not college graduates, were opposed by the conservatives, resulting in the organization of the Cumberland Presbyterian Church in 1810. Within the mother church there remained many who believed in a more liberal interpretation of the standards, and, in 1838, the church divided into two nearly equal parts, known as New School and Old School.

(4) **The Presbyterian Church in the United States.** The General Assembly of 1861 passes a resolution to the effect that slave-owners should be excluded from the Lord's Supper. In consequence each branch of the mother church lost its members in the South, those from the New School forming the United Synod of the Presbyterian Church, and those from the Old School organizing the Presbyterian Church of the Confederate States. In 1864 these Southern bodies were united into the *Presbyterian Church in the United States* (Southern).

(5) **There are Several Other Bodies.** The Associate and the Reformed Presbyterian Churches grew as branches of their respective Scotch synods. In 1872 the larger portion of each of these bodies united to form the Associate Reformed Presbyterian Church, and in 1858 all three came together as the United Presbyterian Church, which ranks fourth in size and strength in the United States. But each union left fragments of the original bodies, so that there are now two Associate Reformed and four Reformed Presbyterian Churches. Two of these have but one minister and one church each.

The (German) Reformed Church in the United States of America was originally, though composed of German immigrants, under the jurisdiction of the Reformed Church of Holland, but in 1793 became an independent synod.

(6) In 1906 the Presbyterian Church, U. S. A., "Northern" and the Cumberland Presbyterian Church united into one General Assembly. But a number of the old Cumberland churches refused to enter the union, and have maintained their independence.

QUESTIONS.

1. What three truths were emphasized by the Reformation?
2. What were the chief causes that led to the formal revolt from the Church of Rome?
3. Locate on a map the chief countries into which the Reformation first spread.
4. What were the three main doctrines of the Reformation? Discuss each.
5. What does "Protestant" mean? How and when did the name originate?
6. Give a brief sketch of Luther. Of Calvin. Of Knox.
7. Describe briefly the origin and growth of Presbyterianism in France; in Great Britain; in Holland; in the United States.
8. To what does the Presbyterian Church in the United States ("Southern") owe its origin?
9. Discuss reasons for being loyal to your own denomination.

Next Lesson.—In the next lesson the organization and government of the Presbyterian Church are explained.

LESSON 23.

THE CHURCH: The Presbyterian System.

Review the last lesson.

The Record.—The Confession of Faith; the Book of Church Order; the Rules of Discipline.

Connection.—The life of the Church flows through its members. This lesson will trace this life briefly in the Presbyterian denomination.

Aim.—Every loyal Presbyterian feels that he should know something of the government of his Church. He will be a more intelligent, loyal member of the Church when he knows its fundamental principles and the Scriptural basis of these principles, and of its courts, its officers, and their duties. The aim of this lesson is to give some account of the Presbyterian system.

(A) THE VISIBLE CHURCH.

I. The Best Definition of the Visible Church. "The visible Church consists of all those who make profession of the true religion, together with their children." (The form of Government, Chapter II, Section II.)

(1) *The visible Church includes the children of the professors of Christ's religion.*

(2) *The purpose of the Church is to bring souls to Christ and to build up souls in Christ.*

II. The Founder of the Church.—The Lord Jesus Christ has established in this world, a kingdom, which is his Church (Matt. 16:18; Acts 2:47; Eph. 5:25-29; The Form of Government, Chapter II., Section I.)

The Church is the kingdom of Christ.

III. The Unity of the Church.—The visible church is one, not in outward organization or government, but in its union with Christ, in its belief in, and confession of, the essential principles of Christ's religion, in its being led by the Holy Spirit, and in its submission to Christ's authority.

IV. Various Denominations in the One Church.—The visible church is now divided into branches. Christians holding certain truths and preferring certain forms of worship have a right to associate themselves together in the denomination of their choice. We "consider the rights of private judgment in all matters that respect religion as universal and inalienable."

(B) THE PRESBYTERIAN CHURCH.

I. Denominations We Recognize.—Presbyterians rejoice to recognize as branches of the one church all those denominations which hold the doctrines of the Apostles' Creed and which have the Christian ministry and worship. Therefore, we recognize the Methodist, the Baptist, the Congregational, the Protestant Episcopal, and all other evangelical denominations throughout the world, as well as all the various Presbyterian and Reformed bodies, as parts of the one Church of Christ.

II. The Presbyterian Church is the Largest Protestant Church in the World.—The character of Presbyterianism is proved and pictured in the numerical vastness of her constituency. Her adherents are variously estimated at from twenty-five to forty millions.

III. The Presbyterian Church has a System of Government.—The Bible teaches us that Christ's Church has its system of government (Ezek. 43:11, 12; II Tim. 1:13; Gal. 6:16; Phil. 3:16; The Form of Government, Chapter II., Sections III. and IV.).

(1) We do not believe that any particular form of church government is so clearly taught in the Bible, or has such a divine right,

as to be indispensable to the being of the Church, so that if this form were wanting a church could not exist.

(2) **The Presbyterian Church is the Really Universal Church.**—We show this by our feeling toward, and our treatment of, other evangelical churches. We receive to our communion and to our pulpits members and ministers of all other evangelical churches.

(3) **We Yet Hold That the Presbyterian System of Church Government is Scriptural.**—Everything should be done according to the scriptural order. We should hold fast the form of church order as well as the form of sound doctrine which God has given us in his word.

(C) SOME CARDINAL PRINCIPLES OF THE PRESBYTERIAN CHURCH.

I. The Lord Jesus Christ is the Head of the Church.—The claim of any man or of any class of officers to be the head of the church is unscriptural and injurious to the honor of Christ (Eph. 1:20-22; Ps. 68:18; Dan. 7:14; The Confession of Faith, Chapter XXV., Section VI.)

II. We are to go to the Holy Scriptures, the only rule of faith and practice, for the laws of the Church ordained by the Lord Jesus Christ.

III. The Church is to be Governed in the Name of Christ, not by individuals, but by Church Courts.

IV. Church Courts are Composed of Two Classes of Church Officers—bishops or pastors and ruling elders, which latter represent the people.

V. All Ordained Ministers are Equal in Rank and Office.—Presbyterians hold to the parity of the ministry.

We call this the Presbyterian system because the government is carried on by the presbyteries and not by diocesan bishops.

THE COURTS OF THE CHURCH.

I. Distinction of the Presbyterian System.—One of the distinctive principles of the Presbyterian system is, that the power to govern is vested not in individuals, even the officers, but in church judicatories or courts. (The Form of Government, Chapter V., Section I.)

These courts are:—

(1) **The Session,** which "consists of the pastor or pastors, if there be any, and the ruling elders of the church." "The session is charged with maintaining the spiritual government of the Church." (The Form of Government, Chapter V., Section III.)

(2) **The Presbytery,** which "consists of all the ministers and the one ruling elder from each church within a certain district." (The Form of Government, Chapter V., Section IV.)

It is charged with the spiritual government of all the churches within that district, reviews the acts and records of the sessions, and adopts "means for the enlargement of the Church within its bounds."

(3) **The Synods,** which "consists of all the ministers and one ruling elder from each church in a district comprising at least three presbyteries." It is charged with the duty of reviewing the acts and records of the presbyteries and devising "measures for promoting the prosperity and enlargement of the Church within its bounds." (The Form of Government, Chapter V., Section V.)

(4) **"The General Assembly** is the highest court of the Church, and represents in one body all the churches thereof. It bears the title of the General Assembly of the Presbyterian Church in the United States, and constitutes the bond of union, peace, and correspondence among all its congregations and courts." (The Form of Government, Chapter V., Section VI.)

(5) **Spiritual Functions Only.**—"The sole functions of the Church, as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ as revealed in the Scriptures." (The Form of Government, Chapter II., Section III.)

II. The Ordinary and Perpetual Officers.

(1) **Who?**—The ordinary and perpetual officers in the Church are the teaching elders or ministers of the word, sometimes called bishops in the New Testament (I Tim. 3:1; Eph. 4:11, 12), ruling elders (I Tim. 5:17), and deacons (Phil. 1:1; The Form of Government, Chapter IV., Section II.).

(2) **By Whom Called and Appointed?**—The Lord Jesus Christ has established perpetual officers in his church

(3) **Their Offices.**

(a) Bishops or pastors. The Presbyterian system describes the pastoral office: "The pastoral office is the first in the Church both for dignity and usefulness (I Thess. 5:12, 13; The Form of Government, Chapter IV., Section II.)."

Members of the Church ought to love and reverence their pastor, pray for him, receive the word of God from him, financially support him, co-operate with him in church work, and strengthen his hands in all rightful endeavor.

(b) Ruling Elders. The Form of Government, Chapter IV., Section III., declares: "Ruling elders, the immediate representatives of the people, are chosen by them, that in conjunction with the pastors or ministers, they may exercise government and discipline (I Cor. 12:28; I Tim. 5:17)."

(c) Deacons. We read in The Form of Government, Chapter IV., Section IV.: "The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, under the direction of the session." To the deacons, also, may be properly committed the management of the temporal affairs of the Church (Acts 6:1-6; Phil. 1:1; I Tim. 3:8-15)."

ADVANTAGES OF THE PRESBYTERIAN SYSTEM.

We find in the practical working of this system advantages of five kinds.

I. Advantages to the Members of the Church.—The Presbyterian system protects and conserves the rights and liberties of the individual church members. Some of these are:—

(1) The Right of Voting.—The right and power of electing bishops or pastors, ruling elders, and deacons belong to all the members of the Church. In the Presbyterian Church the people rule. While the Lord Jesus Christ is the only head, lawgiver, and ruler of the Church, every Presbyterian Christian, as one with Christ, and participating in the Holy Spirit, participates also in the government of the Church under the laws enacted by Jesus Christ and recorded in the Scriptures.

(2) The Right of Appeal.—When he regards himself aggrieved or unjustly treated by any court or judicatory, every member of the Presbyterian Church has the right of appeal to the next higher court, and thence on to the highest.

(3) The Right to Change Officers.—The history of the Church shows the tendency of ambitious officers to encroach upon the rights of the people and to oppress them. The Presbyterian system is a strong barrier against the tyranny of an ambitious clergy, for in it the people can change their officers in an orderly manner and rid themselves of their oppressors. On these accounts the Presbyterian system by God's grace has produced church members of the very highest intelligence and character.

II. Advantages to Ruling Elders and Deacons.—There are tens of thousands of members of the church to whom God has given the qualifications for official rulers in his house. To thousands of others

God has given the qualification for administering the financial affairs of the Church and for caring for the poor. The Presbyterian system provides for the orderly election of these to the offices of ruling elder and deacon and for their ordination and installation. This system develops the talents of these officers to their own improvement and the unspeakable profit of the Church.

III. Advantages to the Bishops or Pastors.

(1) The fundamental Presbyterian principle that all bishops or pastors are of the same order or office, and are of equal position and authority, protects every minister in the possession of all his rights and from the encroachments of prominent and powerful officers or ministers.

Every Presbyterian minister is Christ's free man, rejoicing in liberty from ecclesiastical or papal tyranny. This freedom encourages the development of his talents and powers, and strengthens him in self-reliance and in true Christian manliness and modesty by producing the sense of responsibility.

(2) The Presbyterian system furnishes each bishop or pastor with the most competent counselors, helpers, and supporters in the government of the church, namely, the ruling elders.

In every department of official duty, the pastor of this denomination has associated with him a body of pious, wise, and disinterested counselors, taken from among the people, acquainted with their views, participating in their feelings, able to give sound advice as to the wisdom and practicability of plans which require general co-operation to carry them into effect, and able also, after having aided in the formation of such plans, to return to their constituents, and so to advocate and recommend them, as to secure general concurrence in their favor.

IV. Advantages to the Church.—This system furnishes the Church with a strong government. In the war waged against the world, the flesh, and the devil, the Church needs a powerful center to unify, defend, and lead it.

(1) The Presbyterian system unites the whole Church. The representatives of all portions of the Church properly chosen and authorized, meet and act in the session, the presbytery, the synod, and the General Assembly. The entire church is represented and thus unified in these courts. Their final decision is the decision of the Church.

(2) These courts are able to defend the Church against misrepresentation, false doctrine, heresy, and schism. They can close the doors of the churches against the advocates of unsound and dangerous teachings. They can exclude from the ministry unworthy and untrue men.

(3) The Presbyterian system, when loyally sustained and faithfully worked, unifies and develops the evangelistic and missionary spirit of the churches, presbyteries, and synods. Its courts readily become conventions to plan aggressive Christian work in behalf of the unsaved in our own and in other lands and to inaugurate enthusiastic efforts to carry out such plans.

V. Advantages to the World.

(1) The Presbyterian system has advanced the religious freedom of the world. To develop the average member into a vigilant, capable participant in the ruling of the Church tends to develop him into a good citizen of the country. Religious freedom develops love for, and the maintenance of, civil liberty.

(2) The strong government of the Presbyterian system tends to combine in the state law and order with liberty, the greatest freedom of the individual citizen with the firmest centralized government.

(3) The Presbyterian system, founded on the principle of representative government, furnished the model for representative government in the state.

(4) The advantages of the Presbyterian system are especially visible in the United States. The Constitution of the United States, in its spirit and form to a great degree, originated in the Presbyterian system.

(5) The system of local, state, and national government in the United States has an analogy in the Presbyterian system. The county may be said to correspond to the congregations of a district governed by the representative presbytery; the state, to the synod; the United States, to the whole church represented in the General Assembly.

QUESTIONS.

1. Discuss the definition of the Visible Church.
2. Prove from the Bible that Jesus Christ founded the Christian Church.
3. What is meant by the "Unity of the Church?"
4. How do different denominations originate?
5. What denominations do Presbyterians recognize?
6. Discuss the Presbyterian breadth of view.
7. Name the five cardinal principles of the Presbyterian Churches. On what scripture are these principles based?
8. Name the courts of the Presbyterian Church in order from the lowest.

9. Name the officers of a Presbyterian Church. Discuss the duties of each.

10. Discuss at length the five advantages of the Presbyterian system.

11. What is the true spirit of Presbyterianism?

Next Lesson.—In our next lesson we study the organization of our Church for its work in the world.

LESSON 24.

THE CHURCH: Presbyterian Activities.

Review the last lesson.

Connection.—Having seen in brief what Presbyterianism in general stands for as to history, government and testimony, we will now study the forms of service in which our Church as a whole is engaged.

Aim.—The aim of this lesson is to set forth clearly and briefly the work of the four Executive Committees of "The General Assembly of the Presbyterian Church in the United States," the legal name of what is commonly called "The Southern Presbyterian Church."

UNITY OF PURPOSE.

The Southern Presbyterian Church projects all her enterprises upon the basic fact that there is but one King and but one Kingdom—therefore, the work of her four Agencies is essentially one in purpose, and the Committees are co-operating, not competing forces.

The Assembly's Permanent Committee of Systematic Beneficence.—In order that the unity may be secured in operations of the Church the General Assembly has a Permanent Committee of Systematic Beneficence, consisting of one minister and one ruling elder from each synod. Its chief duties are to investigate and report to the Assembly the minimum amount of money needed by each Executive Committee; to review the organization and work of these Committees and make suggestions for their greater efficiency.

Organization of Committees.—For efficient administration the four Executive Committees divide their work into departments, each under the supervision of an officer and a Sub-Committee. The details of the departmental organization vary according to the special duties of the agency.

Financial Support.—The Assembly calls upon the Church to contribute a fixed sum each year for the support of each agency. Every congregation is asked to assume an amount which will represent, at least, its minimum obligation, for every Assembly cause. The "Every Member Canvass" is recommended by the Assembly as the best method for securing adequate funds to meet all the financial obligations of churches. If this is done the Secretaries can devote their energies to the great problems of administration and will not be compelled to spend practically, all their time in an effort to raise money for their causes.

I. THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

1. Establishment.—The Executive Committee of Foreign Missions was elected in 1861, and corporated in the year 1895, under the laws of the State of Tennessee. It meets monthly at its offices in the city of Nashville; eight members of the corporation constituting a quorum for business.

2. Officers.—Its officers are one or more Secretaries, a Treasurer and an Editor.

Division of Labor.—One Secretary has especial charge of the work in the home-office, and another Secretary has special charge of work in the field. This division of labor is subject to such change at any time as providential circumstances may render necessary.

Publicity.—Agencies for promoting the work are addresses before churches, conferences, church courts, and other public meetings by the Secretaries, Forward Movement Representatives, furloughed missionaries, and others; the distribution of leaflet literature, missionary books and other helps. Its official organ is the Missionary Survey.

Funds for the Work are Secured:

1. By stated collections in the months of May and October.

2. By an Every-Member-Canvass in such churches as can be so reached for subscriptions on a weekly basis.

3. By individual gifts.

4. By legacies.

5. By "Special Donations," on which annuities for life are paid to the donors at from 4 per cent. at from 21 to 40 years of age to 7 per cent. at 65 years of age and over.

Special Funds,—Contributions to "special objects" are administered by the Committee under the following provision of the Manual:

(Paragraph 33.) "Funds specially contributed for special objects must always be forwarded to the Treasurer of Foreign Missions to go with the regular quarterly remittances to the Mission Treasurers. When the amount contributed by individuals, churches, or presbyteries, to any special object, whether salary of missionaries, support of schools or hospitals or native helpers, exceeds the amount appropriated by the Committee for that object, the balance shall be retained by the Treasurer subject to the order of the contributor, and shall not be used by any Mission either for salary or other work, unless specially appropriated for that purpose by the Committee."

Neither Missions nor individual missionaries are authorized to receive funds to be used according to the wishes of the donor, unless the proposed expenditure is deemed wise by the Mission. When funds come into the treasury of the Mission, given for purposes of which the Mission does not approve, the Mission is expected to correspond with the donor on the subject, holding the fund subject to his order.

Scope of the Work.—The scope of the work of the Executive Committee of Foreign Missions, as set forth in the Missionary Platform adopted by the General Assembly at Birmingham, Ala., May 22, 1907, is the evangelization of certain territory assigned to our Church and accepted by it in Africa, Brazil, China, Cuba, Japan, Korea, and Mexico, estimated to contain (approximately) twenty-five millions of souls.

The estimated number of foreign missionaries necessary to accomplish this work in the present generation is eight hundred. The estimated number of trained native workers required for the work is five thousand.

The estimated cost of the support of these workers and their work is one million dollars per annum.

II. THE EXECUTIVE COMMITTEE OF HOME MISSIONS, ATLANTA, GA.

Purpose and Scope of Work.—The Executive Committee of Home Missions is the General Assembly's agency for looking after the needs of the weaker Presbyteries, and the exceptional and dependent populations within our bounds.

The field of operations of the Assembly's Committee has grown from year to year until it reaches almost every synod in the Church. It embraces the work in the mountains, among the Indians, the negroes, the people of foreign speech, and the unchurched regions in the West.

Officers and Duties.—The officers of the Committee are one, or more Secretaries, among whom the work is distributed, and a Treasurer.

Publicity.—The work is made known throughout the churches by addresses from Secretaries, Missionaries and other; by the distribution of leaflets, and books and by conferences. Its organ is "The Missionary Survey."

Departments of Work.

I. Church Erection.

The Committee assists in the erection of new houses of worship. This is done by loans and by donations. When a donation is made, it is always stipulated that it must be the last money, so the church can be completed free of debt. Several small loan funds have been established with certain requirements.

II. Mission Schools.

In evangelizing the world, the Presbyterian Church has always recognized the necessity of educational work as a means of securing an intelligent membership to fulfil its mission. The Committee, therefore, fosters and encourages Mission Schools:

(a) In the mountain sections of North Carolina, Kentucky, Tennessee and Georgia.

(b) In the Southwest—Goodland Industrial School and Orphanage, Hugo, Okla., for Indians; Chis'Ok'Tok, Jackson, Okla., for Indians; Presbyterian College of Oklahoma, at Durant, for whites and the more advanced Indians.

(c) For Colored People, Stillman Institute, Tuscaloosa, Ala., to train ministers and missionaries; Preston Street, Louisville, Ky., a Sunday school and industrial mission; Ferguson-Williams School, Abbeville, S. C.

III. Sustentation.

In small towns and destitute sections where self-support is impossible the Committee co-operates with weak congregations in their expenses until they can get upon a self-supporting basis. Large drafts upon the funds of the Committee are made by such churches.

IV. Evangelistic.

(a) General Evangelist is employed who by evangelistic meetings and addresses endeavors to stir up a spirit of evangelism throughout the entire Church.

(b) The Committee, through its regularly employed evangelists, seeks to meet the needs and opportunities of the newer presbyteries and synods.

(c) Work among alien and dependent classes.

1. The Colored People of the South.
2. Mexicans, Bohemians and Russians, in Texas.
3. Germans, French, Hungarians, Italians, Syrians and Chinese, in Louisiana.
4. Italians, in Alabama and Missouri
5. Cubans, in Florida.
6. Bohemians and Hungarians, in Virginia.
7. Choctaw and Chickasaw Indians, in Oklahoma.

In all, over three hundred ministers and teachers in the various fields, within the bounds of the Assembly.

Method of Raising Funds.—Under the Assembly's new plan for Church Finances, each church is asked to raise a definite amount for all the Benevolent Causes, by making an "Every Member Canvass." This plan, when adopted, will enlist the interest and generous support of the whole membership for this important Assembly Cause. For such churches as do not immediately adopt the new plan the Assembly provided that offerings for Assembly's Home Missions shall be taken in June and November.

III. EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF, LOUISVILLE, KENTUCKY.

Establishment.

1. The Executive Committee of Education for the Ministry was erected in 1861.
2. The work of Ministerial Relief, under the title "Invalid Fund," was begun by the Home Mission Committee in 1867, and in 1901 was transferred to the Committee of Ministerial Relief. These two were consolidated into the Executive Committee of Ministerial Education and Relief, in 1904.
3. The Endowment Fund of Ministerial Relief was started in 1901.
4. The Assembly's Home and School was organized in 1893.
5. The Permanent Committee of Church and Christian Education, erected in 1899, was changed to the Executive Committee of Schools and Colleges, in 1906.

All of these causes were consolidated by the General Assembly, in 1910, into "The Executive Committee of Christian Education and Ministerial Relief."

Officers.—The Committee has one or more Secretaries, a Treasurer, and Superintendent of the Home and School.

WORK BY DEPARTMENTS.

I. Education for the Ministry (Collections formerly taken in April and November.)

1. The Purpose and Work.

(a) To assist, either by gift or by loan, worthy young men in preparing for the ministry of our Church, who are recommended by the Presbyteries, and who need aid.

(b) To hold before the youth of our Church the claims of the Gospel Ministry by means of suitable literature and by sermons and addresses at churches, schools and colleges.

(c) To keep the Church reminded of her duty to obey the Master's Command, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

(d) To arouse the Synods to a sense of their obligation to Presbyterian students in State institutions.

II. Ministerial Relief (formerly "Invalid Fund"—Collections formerly taken in July.)

The Purpose and Work.

(a) To provide for the aged and infirm ministers who have worn themselves out with self-denying toil in mission fields of the Church.

(b) To care for the needy widows, and the young, helpless children of deceased ministers.

The Endowment Fund of Ministerial Relief (Collection formerly taken third Sabbath in November.)

The Purpose and Work.

Because the annual offerings of the membership have never been adequate to meet the needs of our enfeebled veterans and the needy widows and orphans of our dead, the Assembly has directed that an Endowment Fund be raised. It is a permanent, invested fund, the interest of which is used to meet the present needs in the work of Ministerial Relief.

III. The Assembly's Home and School (Collection formerly taken last Sabbath in December.)

The Purpose and Work.

For the maintenance and education of needy orphans of deceased ministers and the education of the children of missionaries, at Fredericksburg, Va.

IV. Schools and Colleges (or Church and Christian Education—Collection formerly taken third Sabbath in September.)

1. The Purpose and Work.

(a) To disseminate information and advance the interests of Christian Education within the bounds of our Church.

(b) To foster a system of schools and colleges for our Church.

(c) To erect a Student Loan Fund to aid our worthy young ladies and young men in securing an education.

Sources of Revenue.—The adoption in every church of the Assembly's new financial plan for Church finances, i. e., the acceptance by every Church of a definite obligation for each of the Assembly's Causes and an "Every Member Canvass" to raise the fund needed for Beneficences will assure for this great work adequate funds to meet the obligations assumed by order of the General Assembly.

The Assembly now designates April and December as the months for offerings for the consolidated causes in such churches as do not at once adopt the "Every Member Canvass" plan.

The Endowment for Ministerial Relief has now passed the sum of $300,000. The General Assembly "urges that it be made, at least, $500,000, and commends it to our people of means for liberal gifts and legacies."

IV. EXECUTIVE COMMITTEE OF PUBLICATION AND SABBATH SCHOOL WORK.

Establishment.—Recognizing the potency of the printed page for righteousmness the General Assembly established a Publication department at its first meeting on December 16, 1861, and located the Executive Committee at Richmond, Va. A Branch Depository was opened at Texarkana, Ark.-Texas, in 1906. For convenience, the work of the Committee is divided into three departments, as follows: Business, Editorial and Extension.

Officers.—The Committee has a Secretary and Treasurer, besides Superintendents for the Departments of Sabbath Schools and Young People's Societies, and Editorial Work.

Work of the Business Department.—The Secretary gives personal supervision to the Business Department, and is the Treasurer of the Committee. The publication of books, tracts and Sabbath School periodicals, the sale of miscellaneous books and requisites for Sabbath School and Church work are details of the work of the Business Department. This department is self-sustaining, and earns and pays the salary of the Secretary and Treasurer, the editorial staff, all clerical help, and the operating expenses of the home-office and Branch Depository.

Work of Editorial Department.—An Editor-in-Chief, assisted by ten special department writers, prepares copy for the eleven Sabbath School periodicals furnished for the schools and families of the Church. A graded series of Lesson Helps is furnished on the Uniform International Lessons.

The Work of the Department of Sabbath Schools and Young People's Societies.—This department promotes the organization, equipment, instruction, worship and management of Sunday Schools and Young People's Societies that do general work, conducts institutes and aids in their development. It gives special attention to the organization of new schools in spiritually destitute regions. A force of Sabbath School Missionaries give their entire time to organizing new schools and sustaining and encouraging the work at struggling mission points The number of such workers is limited only by the funds the Church gives for this foundation work.

Financial Support of Extension Department.—In the past, the churches were asked to make an offering for this work in March. This will still be the month for the offering in such churched as do not at once adopt the "Every Member Canvass" plan.

QUESTIONS.

1. Discuss the unity of purpose in church work.
2. Describe the work of the Assembly's Permanent Committee of Systematic Benevolence.
3. Name the Assembly's Executive Committees.
4. What is meant by the "Every Member Canvass?" What are its merits?

5. Describe the officers, scope of work, and source of support of each of the following Executive Committees:

(1) Foreign Missions.
(2) Home Missions.
(3) Christian Education and Ministerial Relief.
(4) Publication and Sabbath School Work.

6. Discuss in detail the three departments of the Publication Committee.

7. What is the relation of your school to the Publication Committee?

8. What is your personal relation to it?

Next Lesson.—In our next lesson we begin the study of personal work in soul-winning, the great work of the Church.

LESSON 25.

THE CHURCH: Winning Souls.

INDIVIDUAL WORK FOR INDIVIDUALS.

Review the last lesson.

Connection.—The work of the individual Christian is here connected with that of the Church at large.

Aim.—Its aim is to press home the duty and method of winning souls.

The Proper Method of Christian Work.

(1) Before our Lord went away he clearly commanded his disciples to tell others about him, and to tell not a few but everybody in the world. After the day of Pentecost they at once began to do this. The work was not confined to the apostles. It could not be. When men once heard Christ they could not keep silence about him. They spoke of him wherever they went, the merchant telling his fellow-merchant, the laborer his fellow-laborer, the soldier his companion in arms.

(2) This is the true method of propagation. An old writer of the Church of England has said: "And the way in which the gospel would seem to be intended to be alike preserved and perpetuated on earth not by its being jealously guarded by a chosen order and cautious is communicated to a precious few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading merely, to be rooted up.

(3) Whether by apostles, preachers, missionaries, or common Christians, the great work has always been a work of individuals for individuals. Jesus called his apostles one by one. Andrew brought his brother Simon to Jesus. Philip brought Nathanael. Peter led Cornelius. And Paul's Epistles are full of the witness of his solicitude for individuals.

Reasons for Doing Personal Work.

(1) The command of Christ binding upon every disciple. Mark 16:15; Acts 1:8.

(2) The fact that as our religion is true, we are bound to propagate it.

(3) The need of every life for Jesus Christ.

(4) The fact that Christ comes to souls through other souls.

(5) It is the only work whose returns are indestructible.

(6) It is the only way the world can hear of Christ at all.

(7) By personal work alone will most people be won to follow the Saviour.

Objections to Doing Personal Work.

(1) "I do not know." But you know how to talk on other subjects. Practice will enable you to talk of Christ.

(2) "I do not know how to begin or what to say." But you will learn by experience. Love will help you. And if you study Christ's life you will learn how to approach people and what to say to them.

(3) "I am not good enough." But this is no excuse for refusing duty. It is a reason for reforming character.

(4) "I am afraid of offending people." Possibly; but others are waiting to be approached, and even of those who may be offended, some will be won and will be grateful later.

(5) "I am too timid." But you are not too timid to do and say other things.

(6) "The preacher can do the work better by his public appeals." "The more extensive and varied has been my experience," says Dr. Trumbull, "and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with the single soul."

Qualifications for Personal Work.

(1) A love of Christ.

(2) A love of men.

(3) A knowledge of the Bible.
(4) Sympathy, simplicity and honesty.
(5) Prayerfulness.
(6) Patience.
(7) A resolute and persistent faith.

Promises for Workers.—"Come ye after me, and I will make you to become fishers of men (Mark 1:17)." "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (Dan. 12:3)."

THE USE OF THE BIBLE IN PERSONAL WORK.

I. Jesus' Use of the Bible.—It is interesting to see how Jesus used the Bible in personal work. Of course, his Bible was the Old Testament alone.

(1) He used it constantly in his public speech.

(2) He appealed to his Messianic prophecies as fulfilled in him (Matt. 11:10; 13:14, 15; 21:42; Luke 4:18).

(3) He met difficulties and questions by reference to its teachings (Matt. 15:7-9; 22:23-40, 43, 44. Compare the Temptation: Matt. 4:1-11).

(4) He set forth moral and spiritual truths which it taught as part of his message which ought to be accepted by men (Matt. 5: 39,40, 45-47; 6:30-33; 7:22, 23).

The Personal Worker Needs the Bible for Himself.

(1) He needs it as a guide to the right method of personal work as seen in the life of our Lord and of Paul.

(2) He needs it to to fill up and nourish his own spiritual life. Except as we are fed and strengthened ourselves, how can we help others?

(3) He needs it as spur and stimulus. Unless we are continually stirred and quickened to this work we shall certainly neglect it.

(4) It is the truth that is in the Bible, and the Spirit of God who speaks in that truth, that alone will avail to change the souls of men. Mere knowledge of ethics and metaphysics will not avail. Personal workers are invariably men of the Bible.

The Bible and Difficulties.

(1) The Bible deals with the difficulties which men raise and the objections they make to beginning the Christian life and trusting their lives to Christ.

(2) Each worker must work out for himself from the Bible and from his experience of life the replies he will make to the different individuals whom he may try to win.

(3) Mr. David McConaughty's little book, "Leaves from a Worker's Notebook," shows how an earnest winner of souls studied out the different difficulties of men and found answers to them in the Bible.

The Worker's Belief in the Bible.—If we have a firm belief in the Bible ourselves, that will itself be a powerful argument in dealing with others, an argument which they will feel.

REASONS FOR JOINING THE CHURCH.

I. It is the Natural Thing for a Believer in Christ to Do.—If we believe in him we simply must confess him. The way to confess him is to live the Christian life and to do the Christian service, and we can only do this to the best advantage by allying ourselves with the Church. When we accept the principles of the Democratic or the Republican party we join that party publicly for the campaigns concerned. When we accept the principles of Christ we ought in the same way to step right out openly.

II. It is a Way of Honoring Christ.—The Church is more than a mere voluntary organization. It was established by our Lord Jesus Christ himself. He is the head of it. Obedience to him should draw us into his organization.

III. No one can afford to be without the help of the Church, because:—

(1) The Church comprises the best people and it represents the best thought and feeling in the world. The way in which hypocrites and dishonest people get into the Church and use its name and influence to cover their evil characters and schemes shows what its real nature is. We cannot afford to do without the fellowship, the brotherhood, the helpfulness of the Church. It is capable of improvement, but it is the best body in the world.

(2) The church is the body of Christ. It is not enough to emphasize the individualistic aspects of our need of the Church. We are not mere independent units. We are members one of another; and the Church is not a mere association. It is an organism, a body as Paul calls it, all the members being different parts of the same body which draws its common life from the head, Jesus Christ. We need to be in our place in this body.

(3) The world needs the Church. The schemes of brotherhood and unity which men have devised are sad confessions of their deep need of just what the Church is meant to supply. It was meant to constitute the bond and cement of life, to be the agency of equality, the means of a universal spiritual communion, in which all inequity and injustice will disappear, and there will be neither male nor female, citizen nor foreigner, master nor slave, but all one in Christ Jesus.

IIV. The Church Needs Every Man.—Just as we need it for the nourishing and completing of our own life, and as the agency of our union with humanity, so it needs us and our service. It needs us to enable the Church to be what it ought to be. Do we urge that there are insincerity and hypocrisy and low living in the Church? The Church needs us to set higher standards and drive out unworthy things.

QUESTIONS.

1. Why is individual work for individuals the proper method of Christian work?
2. Name seven reasons for doing personal work.
3. Answer the six objections named to doing personal work.
4. Discuss carefully the qualifications for personal work.
5. How did Jesus use the Word of God in winning souls?
6. Give reasons for believing that the worker needs the Bible for himself?
7. Why is the Bible the best book with which to meet difficulties?
8. What effect on one's work will doubts about the Bible have?
9. Name four reasons for joining the Church. Discuss each.
10. Discuss the special obligation of every Sunday school teacher to be a winner of souls.
11. Did you ever win a soul to Christ by his help?
12. What relation has intercessory prayer to soul-winning?
13. Do you pray for your pupils by name regularly?
14. Will you not consecrate yourself to God anew as a soul-winner? Spend some time in prayer about this great matter.

Next Lesson.—In our next lesson we will review the lessons dealing with the Church.

LESSON 26.

Review of the Church.

Lesson 21.—Make a diagram from memory of the four periods of history here covered. Characterize each period in your own words.

Lesson 22.—Make a diagram showing the three chief doctrines and three chief men of the Reformation. Can you give one word that will characterize the work of each of these men. Trace the spread of Presbyterianism on a map. Estimate the influence of the "Southern" Presbyterian Church in the world.

Lesson 23.—Read whole lesson carefully. Give from memory the five cardinal principles of the Presbyterian system. Make diagrams showing the courts and officers of the Presbyterian Churches. What are the advantages of the Presbyterian system as you have seen it in operation?

Lesson 24.—Make an outline of this lesson. Draw a diagram showing all the Executive Committees, their officers and duties.

Lesson 26.—Read this whole lesson with the questions very carefully at one sitting. Make a diagram showing the objections and answers to same in regard to personal work. Let your sense of duty lead you to action.

Next Lesson.—The next lesson introduces us to the study of the pupil.

END OF SECOND TERM.—TAKE EXAMINATION HERE.

THIRD TERM.

LESSON 27.

THE PUPIL: Why Study the Pupil?

Review briefly and rapidly the subjects of Lessons 1-26.

Connection.—Having studied the Book which we are to teach, and the Church in which we work and worship, we now turn to the study of the pupil, who is to receive our instruction.

Aim.—The aim of this lesson is to present definite reasons for the study of the pupil.

Strange Neglect.—Before Jamestown was founded, Roger Ascham wrote: "It is pity that, commonly more care is had, yea and that among very wise men, to find out rather a cunning man for their horses than a cunning man for their children." Three hundred years later, Herbert Spencer declared that "the training of children is dreadfully defective. And in great measure it is so, because parents are devoid of that knowledge by which this training can alone be rightly guided."

Nature of Teacher's Work.—Why study the pupil? The teacher should be a student of child-nature first; an interpreter of books afterwards. His interest should center in the child, and not in the subject to be taught. It is his task "to direct, suggest, question, inspirit," and "he must adapt himself in every possible way to the individual minds." As Thring, of Uppingham, put it: "Mind is the teacher's subject, and the teacher ought to be able to deal with mind." Very different is the attitude of the lecturer, who seeks to convey to an expectant audience a body of knowledge. "The book, the knowledge and the skillful narrative are the sole business of the lecture. The audience must take care of themselves."

Remove Difficulties.—The study of the pupil throws light upon many of the teacher's difficulties. John's spelling is beyond reformation. It is found that his eyesight is defective. William's stupidity was puzzling. The surgeon removed an adenoid from the nasal passage, and alertness returned. Henry attributed the Peasants' revolt to the shilling poultice placed on the head of every one over sixteen. His teacher recognized that Henry interpreted the unfamiliar poll tax in terms of the familiar poultice; and he realized that the young perceive words and things as wholes, overlooking unobtrusive differences. When impetuous Mary, on being reproved through the story of the sudden

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death of Ananias and Sapphira, added, "And I saw them carried into the drug store," the teacher realized that Mary's lies sprang from a vivid imagination.

Correct Errors.—There are pitfalls in the path of the student of the child-mind. He is apt to fall into the error of imagining that the child thinks, feels and acts like his elders. The little boy repeats some pious or profane phrase, and is forthwith credited with astonishing piety or depravity. Nor are the difficulties of the boy realized, because they are not difficulties to his elders. A certain hymn had a peculiar fascination for a little chap. In it was the phrase, "The cross I bear." Not until he asked what made the bear cross-eyed did his mother suspect the cause of his interest. In like manner the writer of the animal story errs when he credits the wolf with the cunning of the Indian scout, or the dog obedient to the "call of the wild" with the daring and desperation of a Jesse James.

Guide to Mind.—A safe guide to the secrets of the pupil's mind is needed. Words are but echoes of passing things; gestures the language of feeling. We need to penetrate to those deep, sealed tendencies or instincts from which habits spring. Is not the guidance we need to be found in the plays of the young?

Play.—For some play is but the letting off of steam, the release of surplus energy. This is but a partial truth. This does not explain why the plays of the boy should differ from those of the girl, or the plays of the child from those of the youth.

Imitation.—Imitation is advanced as an explanation. The little boy "has church," the girl "plays house," because of what they see and hear. But why should some plays prevail in childhood and others in youth?

Play Reveals Tendencies.—Is not play the expression of deep-seated tendencies or instincts? Instincts we inherit, and out of them issue those actions which crystallize into habits. Dr. Stanley Hall says: "In play every mood and movement is instinct with heredity. Thus we rehearse the activities of our ancestors, back we know not how far." The hunting, the herding, the planting of our forebears reappear in the plays of the boy. Without accepting to the full the parallel between racial history and individual play, we may readily admit that play is an index of those capacities, tendencies or instincts, which constitute the endowment which nature has given us, and which it is the business of education to convert into character.

Play Prepares for Life.—Play is also a preparation of life. The playful movements of youth harden into the habits of age. The play-

ful kitten in guarding its throat and catching its opponent is acquiring a skill in attack and defense that will prove useful in the battles of life. In like manner the ball games of the boy develop endurance, skill, self-control and habits of co-operation.

Plays Differ With Age.—Well marked are the differences between the plays of the different periods of early life. They indicate equally great differences in the mental characteristics of those periods. The plays of the infant do not attract the boy. The youth views with contempt the games of the child.

(1) The infant takes delight in pulling, handling, shaking, rattling a new toy, in looking at it from every side, in experimenting with it. He is content to play alone.

(2) The child longs for a playmate with whom he may race, climb, shout, jump, measure strength and skill. His games require more strength and suppleness of muscle, more skill and knowledge, than those of the infant.

(3) The youth delights in puzzles, games of skill, feats of strength. Not only do his games require more "head work," they also involve "team work." While the infant is solitary in his play, and the child strives to surpass his playmates, the youth co-operates with his team.

(4) The plays of infancy are experimental and non-competitive; those of childhood are competitive, but individualistic; those of youth are competitions between teams.

Periods of Youth.—The life of the young may be divided into three periods—infancy, ending with the third year; childhood, extending to the thirteenth year, and adolescence, covering the years intervening between childhood and maturity. The periods of childhood and adolescence may each be subdivided into earlier and later divisions, the earlier subdivisions in each case covering about three years. These periods correspond roughly with the school ages—infancy, with the pre-school age; early childhood with the kindergarten; later childhood, with the common school; early adolescence, with the high school; later adolescence, with the college and university age. But we must remember that the bounds of these periods are not fixed. Nature moves unevenly. One boy develops rapidly for a few years; then an illness places its retarding hand upon him, and he falls behind. Another, like the childhood of tropical climes, is very precocious, but when childhood is past, the chariot wheels of progress drag. Another, like Sir Walter Scott, lags at the beginning of the race, but leads at the end.

Supreme Reason.—The supreme reason for studying the nature and the life of the pupil is that the parent and teacher may learn how best to teach him to accept Christ as Saviour and Lord, and to train him for efficient service.

QUESTIONS.

1. How do you explain the neglect of pupil-study?
2. Discuss the relative importance of studying the subject to be taught and the pupil.
3. How does a knowledge of the pupil help to remove a teacher's difficulties?
4. How does a knowledge of the pupil prevent errors of judgment?
5. Discuss play as a guide to the understanding of children.
6. How does play reveal tendency?
7. Show how play prepares for life.
8. Describe the characteristics of play in infancy. In childhood. In youth.
9. Make a diagram showing the periods of youth.

Next Lesson.—In our next lesson we will study the period of infancy.

LESSON 28.

THE PUPIL: Infancy.

Review the last lesson.

Connection.—We proceed to take up the periods of young life and study them in detail.

Aim.—The aim of this lesson is to present the chief characteristics of infancy—that is, of children from birth through the third year.

Physical Characteristics.——The weakness of the babe is the strength of society. The insect, the young of the fish or bird, the young mammal, require but a few hours, days, or, at most, weeks, to put on the armor required for the battle of life.

Helplessness.—Almost in full armor they make their entry into this world. Not so the infant. Unable to move, too feeble to escape or repel enemies, too helpless to seek or procure food, the future lord of creation is for many days and weeks of his life the most dependent of all creatures. Further, the days of his helplessness are greater relatively to the length of his life than those of any other creature. One-third of his life lies within the period of immaturity.

Instincts Vague.—His instincts are many, but ill-defined and vague, and consequently do not serve him as well as those of the animals serve them.

Habits Unformed.—The habits, which are to serve him as the instincts serve the animals, require time and practice for their forming.

Impressible.—The helplessness, with its plasticity and its long period, affords excellent opportunities for the acquisition of numerous and strong habits. The babe is as wax in the hands of his educators. They can in great measure fashion him as they wish.

Adaptable.—The child's weakness is his strength, the secret of his adaptability. No creature is so adaptable as man. He can live and flourish on the icefields of Greenland and on the burning sands of the desert, on the mountain tops beyond the clouds, or in the bowels of the earth, simply because of his wonderful adaptability, his wonderful capacity for education.

Unites Society.—The weakness of the babe is the bond of society. His very dependence holds the family together, and through the family preserves the State. In the animal world, in bird life, when the young reach maturity, which they do in a few weeks or months, the parents separate and the community scatters or reverts to the flock, the herd or the pack, driven together for the time by a common danger.

Physical Growth.—The periods of most rapid growth are in early infancy and early adolescence—one marks his entry into the physical world, the other into the social. Yet, the child's growth is not uniform. He is not a little man. In the years of his progress to maturity, the length of his legs increases five-fold, the length of his arms four-fold, the length of his body three-fold, the height of his head is doubled. His weight, during the three years of infancy, has increased over four-fold—from about 7.5 lbs., on the average, to over 31; his height is less than doubled—from 20.6 inches to 35. This rapid growth, as well as the great loss of heat experienced by the infant, requires a liberal supply of heat-producing and tissue-forming food—that is, food abounding in fats.

Muscular Growth.—The first muscles to be exercised and controlled are the larger ones, which are involved in such movements as kicking, rolling and creeping, in drinking, eating and grasping. The finer muscles are those concerned, for example, in speech, the delicate and precise movement of the fingers. It is well to remember this, and not to expect from little children the accurate and delicate movements of writing, sewing, playing a musical instrument, or of some of the kindergarten plays.

Habits.—The habits of infancy are the results of instinctive movements. They concern the control of the body chiefly in receiving food, or moving from place to place, in expressing through speech or gestures the wishes of the child. Perhaps, the most noticeable things about these habits is the readiness of the body to form them and to change them. Apparently the first movement opens up a channel for action and gives such relief that afterwards the difference in the resistances felt here and elsewhere is great. Still, the habit does not seem to "set," so plastic is the organism. A new movement, inspired by impulse and directed by chance, may open up an equally easy channel. Later our bodies grow harder or firmer. Habits are formed with more difficulty, but remain fixed. This is evident to any one who has observed how quickly the infant accommodates itself to the ways of the nurse, expects its food or nap at the regular time, and also how quickly he will adjust himself to the more pleasing mode of rocking or nursing of the indulgent mother. Hence, permit no exceptions until the habit is well established.

Imitation.—"Imitation is supreme in all the child's activities," wrote Major of his child of fifteen months. Imitation directs those impulsive movements which crystallize into habits, and so really fashions character. Through imitation the child learns how to adapt itself to social life. One can hardly over-emphasize its importance.

Imitation Reflex—Conscious.—Imitation may appear as early as the fourth month. At first it may be called reflex imitation, and is seen in such movements as the repeated crowing, gurgling or murmuring, which chance or the play of the mother or nurse has suggested.

Conscious imitation may appear as early as the sixth month. The child shakes a rattle, pulls a paper in response to the suggestion of the nurse. Later movements of the hand or head, rather than the results of such movements, catch the attention of the child and are imitated. Thus, the child nods, wrinkles his nose or waves his hand. A step in advance appears when the act is prompted by the memory of a movement. Thus, the sight of a brush sets the child brushing his head. When his imitation shows purpose or is a dramatic rehearsal of what has been seen and heard, the child is passing beyond the limits of infancy.

Imitation and Language.—Perhaps the most important result of imitation in infancy is the acquisition of a language. First comes the utterance of the sound with marked rhythm and tone. Later comes the attachment of the meaning to the sound. This is the task of childhood. The infant must do at least two things—separate the sound from its fellows and reproduce it. Reproduction means control of the muscles

of speech, and is the more difficult. While the little fellow cannot speak distinctly, he can readily distinguish your incorrect from your correct utterances. The child's sense of sound and his delight in rhythm, a delight which increases with his activity, account for the popularity of jingles and nonsense verse and for his preference for verse over prose.

Names and verbs expressing action engross his attention at first. Later adjectives pour in. The number of words uttered in a day is astonishing. Bell reported that his five-year son had, according to count, uttered 14,996, while the boy's younger sister had reached the appalling total of 15,230 words.

Curiosity.—Curiosity rivals imitation in importance. Curiosity lays the foundation of knowledge—imitation, of character. Curiosity impels the child to touch, taste, handle, hear and look at every new object. The child is hungry for new sensations. But these sights, sounds, feels, tastes, etc., make up the child's knowledge of things. Thus an orange appears yellow to the eye, round to the touch, sweet to the taste, soft to the pressure.

Leads to Discovery.—Not only must the child pick out the separate qualities from the mass, but he must note what qualities go together, so that in future, when he sees merely the color of an object, he will know what tastes, what touches to expect. The picking of the quality out of the mass is, perhaps, more difficult than discovering what qualities go together. The infant is on a perpetual voyage of discovery, finding new qualities and finding new groups. Doubtless the infant, when he discovers his toes (or finds that those strange-looking things are one with those queer-feeling things), receives a shock or surprise rivaling that of Columbus on sighting land.

Practical Bearing.—The bearing of this teaching is that imitation gives us the key to the control of conduct of infancy. The example set before them at home by father, mother, sisters and nurse is the most powerful external influence. Curiosity is the key to the infant's knowledge, which comes throughout this period through the senses.

Sunday-school's Relation.—Direct relation is established with infancy by the Sunday-school, through the Cradle Roll, by which parents are helped to increase knowledge and improve conduct.

QUESTIONS.

1. What is the connection of this lesson with the preceding one?
2. Give proofs of an infant's helplessness.
3. Trace the relation between the infant's helplessness and its habits.

4. Give examples illustrating the infant's adaptability.
5. How does the infant unite society?
6. What is the relation between the infant's rapid growth and its food?
7. What is the relation between the infant's muscular growth and its training?
8. Describe the relation between the infant's instinctive movements and habits.
9. Explain the difference between reflex and conscious imitation.
10. Discuss the infant's language.
11. Explain the influence of curiosity on the education of the infant.
12. Discuss the bearing of this lesson on your work as a teacher.
13. How may your Cradle Roll be made more effective?

Next Lesson.—The next lesson will introduce us to the study of the period of childhood from four to fourteen years.

LESSON 29.

THE PUPIL: Childhood.

Review the last lesson.

Connection.—We pursue our interesting study of the pupil into the period of childhood.

Aim.—The aim of this lesson is to study the physical growth, habits and chief mental traits of childhood.

Physical Growth.—In the ten years of childhood the percentage increase of the boy's weight and height is less than that of the three years of infancy. Childhood, however, is a time of rapid upbuilding, but the upbuilding is in structure, in organization. The results of such upbuilding are greater muscular control, or skill, more knowledge or a wider range and better grouping of sensations, better manners and better moral habits.

PLAY.

Characteristic Play.—In early childhood the toys and make-believe plays of later infancy predominate. About the fifth or sixth year dramatic imitation is at its height. Then the child reproduces in play the life of the busy world around him, "as if his whole vocation were endless imitation."

"It is claimed by some that in play the child repeats the activities of the race in their typical form. From three to seven, for example, is the period when the child revels in fables and fairy stories, just as in the early ages of the world primitive people embodied in their myths their ideas of the great forces of nature. Love of pets, the making of mudpies, the building of sand castles, the weaving of straws, etc., etc., are also instinctive survivals of the early ages, when men lived in caves and in mud huts and plaited their garments of grasses and straw. From seven to eleven the child is a savage once more, and the boy's love of fighting, hunting, roving, fishing, and the girl's love of dolls are merely survivals of the older interests of the savage race." (Stevenson.)

Rivalry.—In later childhood the running plays, the games of chance and the ball games become all important. They are characterized by the spirit of rivalry which animates them and the great physical activity which they involve.

Action.—The child enters into his games eager to outstrip his playmates. Competition is keen. It shows itself at every turn. He begins to boast, and is ready to back up his words with deed. He thinks he can throw a stone farther, run faster, leap higher, dive deeper, or swim longer than any of his peers. His possessions, he claims, are superior to those of his neighbors. His knife is sharper, is made of better steel, can cut a deeper hack than any knife in the company. He has seen more wonderful things, done more daring deeds, received greater floggings than any other boy in the place.

HABITS

Habit-Forming Age.—In the discussion of habits, it must be remembered that in all children there is great capacity for and an inborn tendency to do wrong. If let alone, sin will control all his habits. The activity of childhood is a necessary condition for the formation of habits. This is the age of habit-forming, and through the habits which he acquires society places its stamp upon the boy, fashions him in its likeness. To enumerate these habits is no easy task. They include habits of speech, of cleanliness and care of the body; the habits of the school, "reading, writing and arithmetic"; manners, the habits of home and society; the virtues of truthfulness, temperance, honesty, justice and kindness. A more important question is, "How are habits formed?"

Physical Basis.—The basis of habit is physical, and a physical illustration may throw some light upon the way habits are formed. If you wish a piece of paper to acquire a certain habit or way of folding you

must at first crease it deeply. Repeated pressure but confirms the habit. If you fold it once in one direction and a second time in a slightly different direction, the paper is uncertain in the manner of its folding.

Certain rules are suggested by this illustration:

(a) In beginning a habit let your first act be as decided as possible.

(b) Repetition strengthens a habit.

(c) Never suffer an exception to occur until the habit is established.

Mental Side.—But habit has a mental side. Success in forming habits, except those which spring from purely instinctive movements, depends upon the degree of attention given to the first act and to its repetition. The usual practice of repeating a thing mechanically is a waste of time. The attention must be concentrated, not only upon the first act, but upon each repetition of it. This means that the formation of a habit requires effort, and is, therefore, not easy. It is another phase of the gospel of work.

Repetition.—Since we cannot attend to many things at once, the wisdom of the saying is evident, "One thing at a time, and that done well." "Doing well," means attentive doing and persistence in doing until the doing becomes automatic.

ATTENTION.

(a) **The Senses Fitful.**—The attention in early childhood, as in infancy, is very largely dependent upon the attractions of outward things. It is also fitful, incapable of continued strain. The consequences are important both for knowledge and for conduct. The little child's thinking is dominated by the things which assail his senses, his eyes, ears, hands, mouth and nose. As Thring says, "Attention is a lesson to be learned;" and as John Locke wrote, "Children's minds are narrow and weak, and usually susceptible of but one thought at once. . . . A lasting, continued attention is one of the hardest tasks that can be imposed upon them."

(b) **Growing Power.**—In later childhood the attention is more under control, and less subject to changing attractions of outward things. The capacity for sustained attention has doubled. The lesson period of 15 minutes for the boy of five may be increased to 30 when he reaches twelve or thirteen.

MEMORY.

Retentive.—The sense-hunger of infancy continues, and with it there develops a tenacious as well as a voracious memory. The retentiveness

of the memory is at its best in childhood. Hence the remark and advice of Thring: "Whilst the young are almost devoid of any power of connected reasoning, they are superlatively endowed with the power of receiving and collecting materials."

Feed It.—"First fill the great receptacle with everything that inspirits and interests, all treasures of melodious verse, all thrilling narrative of daring deeds, all simple pathos of touching endurance, mingled with the weird, wild truths of the wonders of the animal and physical world; and secondly all drudgery necessary to be known."

IMAGINATION.

Kinds.—The imagination is the mind's power to combine thoughts which it already possesses into new thoughts. It works only on the material in the mind. In the imagination of the child a marked change takes place. The fancy of the infant broadens into the imitative or dramatic imagination of the young child, and inventive or constructive imagination of the boy.

(a) **Fancy.**—The fancy of the infant sees startling resemblances in common things. The fallen feather is a "hen's leaf," the butterfly a "flying pansy," a dewdrop "God's tear." Increasing knowledge obscures these likenesses.

(b) **Imitative.**—The imitative imagination opens a new world, in which the child may live. The little street Arab, playing millionaire, gets more joy out of life than his model. The little lass fondles the dirty rag doll with a passion as intense as that of a young mother. There is no make-believe world. The little actor is unconscious of his part. So shadowy are the boundaries between the worlds of fancy and of fact that truth and fiction melt into each other. Here again increasing experience checks childish exaggeration. From four to seven this imitative imagination is at its height, and through it the child enters into the life of the large world around him.

(c) **Constructive.**—Later, constructive imagination appears in new plans, new stratagems, new devices. When the hunting passion becomes strong, the boy's desire to overcome stimulates his imagination to invent new snares, adopt new devices, form new traps. Thus he hopes to deceive the shy trout, to snare the suspicious rabbit, to outwit the crafty fox, to dupe the wary crow. He plans his campaign with all the care of the general who holds in his mind's eye the various possible moves in the game of war.

The practical bearings of this lesson are:

Practical Bearing.—(1) That the teacher should carefully guard the bodies of pupils, to make them clean and strong.

(2) That through knowledge of their plays, points of contact may be easily established.

(3) That every proper effort should now be made to displace bad habits with good ones.

(4) That this is the period for training the attention without straining it.

(5) That now is the time to stock the memory with the true, beautiful and good within the child's comprehension.

(6) That all possible effort should be made to purify the imagination by filling the mind with images of the pure and good.

Sunday-school Relation.—During the period of childhood, from three to six years, instruction should be given orally through the Beginners' Course of special lessons. From six years to ten, pupils should belong to the Advanced Primary, where both oral and written instruction is given, adapted to their changing capacities. Careful provision should be made for definite progress each year and progress should be rewarded by promotion.

QUESTIONS.

1. What is the chief characteristic of physical growth in this period?
2. Discuss the theory that in play a child repeats the activities of the race.
3. Describe the influence of competition in the games of later childhood.
4. How does sin affect habit?
5. Make list of good and bad habits of the average boy and girl of your acquaintance.
6. Give three rules for forming habits growing out of this physical basis.
7. Discuss the relation between attention and habit.
8. How does repetition affect habit?
9. On what does attention in early childhood chiefly depend?
10. Discuss the length of the lesson period for later childhood.
11. Give reasons for requiring much memory work in childhood.
12. What is imagination?
13. How can you appeal to the imitative imagination to teach a boy neatness?

14. Discuss the effect of constructive imagination on a boy's or girl's life.

15. Give in your own language the practical bearings of this lesson.

16. Discuss the work of your school for the instruction and discipline of childhood.

Next Lesson.—In our next lesson we will study the moral and religious training of childhood.

LESSON 30.

THE PUPIL: Childhood (Continued).

Review the last lesson.

Connection.—Continuing the study of childhood, we now inquire into the facts concerning moral characteristics and religious training.

Aim.—The aim of this lesson is to present the chief facts concerning the moral nature of childhood and its proper training.

(1) **What is Morality?**—What is the essence of morality? Is it not the control of impulses, in accordance with our notions of right and wrong? These impulses spring from instincts, or native tendencies, and take shape in desires. Some of these instincts are purely animal and have no moral quality, such as the new-born babe's instinct of hunger. The tendency, under the guidance of sin, is toward evil, and if unchecked, produces hurt to the individual and to society. The impulses of the little child are self-centered, and tend always to selfishness. The ambitions or aggressive impulses of the boys, breathing the spirit of rivalry, are selfish, for they imply that one will overcome at the expense of the other.

(2) **The Child and the Law.**—The law-resisting temper is characteristic of child-nature. So long as the law runs in the same direction as the child's desires and will, there is no rebellion against it. The child's almost slavish adherence to "use and wont" is prompted by his belief that thus his desires may best be gratified, and his will carried out. For example, note his demand for having his own place at table, or his own things, or for having things done in certain fixed ways, such as the preparation of his food, or the order or manner of his dressing. Or note his growing interest in games with rules. The plays of the infant are not regulated, but as the boy grows older, the rules of his games grow in number and difficulty.

(3) **Standard of Right and Wrong.**—Whence does the child get his ideas of right and wrong?

(a) **Experience.**—One source, according to Spencer, is experience. The boy learns what consequences inevitably follow certain actions, and if these consequences are desirable, the actions are repeated; if undesirable, they are avoided. His ideas of what should or should not be done are made up of consequences, desirable or undesirable.

(b) **Intuition.**—Intuition is another source. There is in every one an inborn power to distinguish right from wrong. This moral judgment is usually called conscience.

(c) **Bible Instruction.**—Another source is positive instruction. The Bible, as the direct revelation from God, is the one supreme and universal rule for the guidance of all conduct. This instruction to be effective should be in concrete form, at least, in the early years. Stories and biography present in vivid and intelligible forms ideas of right and wrong, and at the same time stimulate to action. Rules of right should be learned in order to be put into practice and so incorporated into habits. They are of little use if merely left in the memory, without showing their connection with conduct. The tendency, however, is to over-emphasize rules. Such a tendency overlooks the fact that rules, being abstract, are not readily understood by little children, and also forgets that rules are meant to be put into practice. Today in the public schools rules, for example, in arithmetic, are not first memorized, and then applied, but examples are worked, and from these the rule is derived. So in moral matters deeds should from the first give meaning to rules and be associated with them.

(d) **Imitation.**—A fourth source is imitation. It directs the activity of the child, which results in habits, and so forms character. The old proverb, "Example is better than precept," is a testimony to the importance of imitation.

(4) **Ideals.**—What does the child imitate? Some observers report that persons are imitated nine times as often as animals, adults eight times as often as children, deeds nine times as often as words. In brief, children imitate the actions of their elders. Other observers declare that the influence of the home rapidly decreases as childhood advances. Thus, while within the horizon of the boy of six, the members of the home circle appear eight times as often as the remote characters of history or fiction, the horizon of his brother of twelve is so thronged with historical or fictitious characters that they outnumber those of the home circle, six to one. As the boy's years increase, his environment

broadens and his life is moulded by the life of the larger world into which he will soon enter. Here lies a gracious provision for holding before the child's mind the perfect ideal of Christ.

(5) **Sins.**—The sins of childhood are bewildering in their variety. But we may classify them either as failures to come up to requirements or as violations of law. As the vigor of the child increases, the sins of transgression increase. In Hall's Youth, there is an account of the investigations of an Italian observer. Among 3,000 children in the higher schools of Italy he found a rapid deterioration in conduct from the ages of 11 to 14, and thereafter a rise to 18. Thus 74 per cent. of those at the age of 11 were reported good, but 58 per cent. of those 14 years of age, while 78 per cent. of those at 18 received a favorable report. Further, he reported that half the offences of the boys were due to quarrels, and over a quarter to disobedience and wilful breaking away from restraint. On the other hand, over half of the girls' sins were untidiness, laziness, negligence and improper language. It is well to remember that these observations extended from near the close of childhood to later adolescence, and that the standards of the Italian teachers and the disposition of Italian children are different from ours.

(6) **Sins Against Others.**—The sins against one's fellows fall under one or other of the following heads—lying, dishonesty, injustice and unkindness. The boy is less conscious than the youth of the injury which he is doing his fellows. He is more absorbed in self. The accumulating instinct, which shows itself strongly in boyhood, may explain some of his dishonesty; further, the savage instinct, in its milder form of teasing or more severe form of torturing, may account for some of his cruelty; his unkindness springs probably from a lack of sympathy. These forms of sin change with years, but grace alone can remove them.

Lying.—There is left lying. The insistence on truthfulness is probably a first demand that one's conduct should have regard to the good of others.

(a) The lies of the little child may spring from a vivid imagination, and so may lack the sinful intention. "Lucy, why did you take off your slippers?" "I didn't take them off. The wind blew them off."

(b) Other lies may be traced to that secretiveness which is natural to the child and to primitive man. Self-preservation required concealment from enemies. In the child this reappears in the inclination to deceive his supposed enemy—the teacher or the indignant parent.

(c) Then there is the selfish lie. The boy thinks it profitable either to withhold the truth, or mislead, and he does it because of his desire to enjoy the fruits of falsehood. This is the most depraved form of lying.

(d) There is also the lie heroic, the lie to protect a friend. This is rare in childhood, but common in youth.

Dealing with Liars.—In dealing with falsehood, it is well to diagnose the cause and vary the treatment accordingly. The lie of imagination time will cure; the lie of secretiveness will also pass away; but the lie of selfishness nothing but a conviction that it does not pay will destroy, while the lie heroic needs the corrective of right thinking. All these forms of lying are alike in that they are contrary to God's holy law, but they differ in degrees of selfishness.

RELIGIOUS TRAINING.

1. Habits and Knowledge.—There are two sides to religious training. One strives to develop religious or devotional habits; the other to inculcate religious knowledge. Of course, religious knowledge has little value unless it affects conduct.

Childhood is the most favorable of all periods for the formation of devotional habits, for the reception and retention of religious ideas. The religious experiences of later life may be more striking, but they are not more fundamental. From the religious practices and teaching of childhood the most wayward of men can never completely escape.

Religious instruction, like secular instruction, must, for the most part, be concrete. Catechetical instruction in childhood has very great value in forming the child's opinions and conduct. So far as possible, its connections with every-day life should be explained, and its precepts turned to practice.

2. Credulity.—Credulity is, perhaps, one of the most notable characteristics of childhood. The child is disposed to believe everything that is told to him. Not until difficulties and contradictions appear does he become distrustful. This, however, is not peculiar to the child. Men are prone to accept as true what is unchallenged until a habit of protest has been developed by contradictions or training. The child's vivid imagination, joined to his credulity, makes it easy for him to accept what is told him about that which is beyond the ken of his senses.

3. Idea of God.—God is conceived by the child in the likeness of man. A little four-year-old, watching big drops of rain falling, remarked to his mother that God was splashing his washbasin. Another little fellow of five asked, "How does God keep himself up in the sky? Has he boards and nails, and does he nail himself in?" The omnipotence and

omniscience of God are accepted without reservation. "Does God see me?" "Yes." "Can he see me in bed?" "Yes." "When the door's shut?" "Yes." "Can he see through pig-iron?" asked a steel-works' boy.

4. Reality.—Drummond says that while there may be no harm in stories that are not literally or historically true, much injury may result from stories which are not morally or religiously true. It is not wise to lead the child to expect what may not come. Thus, to tell a child to ask God for whatever he wants, and God will always send it to him, is to pave the way for disappointment, doubt and distrust. It is unwise to teach that which experience in after years will seriously modify; for that breeds doubt, and doubt may crystallize into unbelief.

Practical Bearing. (1) Opportunity.—The child's ignorance of the evil tendencies of his mind, and of the effects of conduct makes a very strong appeal to all parents and teachers to be diligent to lay the foundations for right thinking and doing at the start.

(2) Instruction.—Children should be helped to understand the difference between right and wrong—(1) by experience, (2) by the Bible, and (3) by example of holy living.

(3) Motive.—A knowledge of the direct motive, prompting to any particular sin, is of the highest value in determining the proper discipline for a child.

(4) Habits.—Childhood is the supreme opportunity for forming good habits. Such fundamental habits as daily prayer and Bible reading, obedience, truthfulness and personal purity should be established at this period with vigor.

(5) Illustrations.—The chief moral instruction at this period should be by means of stories and characters from the Bible and life, showing clearly the rewards of righteousness and the evil consequences of sin.

(6) Catechetical instruction should be carefully given now as a basis for correct belief and as a brief guide to conduct.

Sunday-school Provision.—In moral and religious instruction lies one of the supreme purposes of the Sunday-school. Memorizing the Bible and hymns, learning the history, doctrine, geography and literature of the Bible have as their controlling purpose the formation of habits of right thinking and right doing.

QUESTIONS.

1. How does the presence of sin affect moral conduct?
2. What effect has law on the child's will?
3. How does experience guide morals?

4. What is the relation of the Bible to morals?
5. Discuss the relation between imitation and a child's conduct.
6. Classify the sins of childhood.
7. Discuss the motives for lying.
8. Name the two sides of religious training.
9. Why is childhood the best period for fixing correct religious habits?
10. Discuss the place of the catechism in religious training.
11. What opportunity for religious teaching does a child's credulity offer?
12. What is a child's conception of God?
13. Discuss the caution given about prayer.
14. Discuss the child's ignorance as the teacher's opportunity.
15. Why is the Bible the supreme moral guide?
16. Estimate the influence of example on moral character.
17. Discuss the best method of aiding children to form the habit of daily Bible reading.
18. Tell a Bible story to illustrate the sin of lying.

Next Lesson.—In our next lesson we pass to the study of the early stage of adolescence.

LESSON 31.

THE PUPIL: Early Adolescence—14 to 16 Years.

Review the last lesson.

Connection.—From the study of childhood we pass naturally to the investigation of the peculiarities of early youth.

Aim.—The aim of this lesson is to present the physical and mental traits of early adolescence, with its upheaval and emotional peculiarities.

Growth. Physical.—The years of early adolescence are years of rapid growth. "During the five years from 11 to 16, the increase is about twice as great as that during the period from 6 to 11." Rapid increase in height precedes that in weight by one or two years. Girls begin to shoot up one or two years earlier than boys.

Awkwardness.—The rapid and unequal growth of bones and muscles brings with it much awkwardness. This physical awkwardness is the outward parallel of emotional instability. The emotions of youth are intense and surprisingly changeable.

Mental.—The most important of all physical changes takes place iin the brain. Long before this period, "by the end of the eighth year, tthe growth in weight is practically complete." With the first nine mmonths the child's brain has taken on one-third of the total increase iin weight, and when he has reached the age of 2½ years, another third hhas been added. In adolescence the growth is in structure.

Upheaval.—Childhood has been termed the age of obedience. The cchild receives from the home, the school, the church and society suggestions which become incorporated in his beliefs and habits. The wwax has taken on the impress of society. But with the approach of adolescence a change begins to appear. The rapid growth betokens—1l, the rise of greater physical power; 2, the birth of new (1) intellectual, ((2) moral, (3) social capacities. In the youth there is 3, a growing ssense of power; 4, a greater range of vision; 5, a quickening of new intterests, and 6, an overpowering desire to assert himself, to emancipate hhimself and enjoy the larger life to the full.

Causes.—Too infrequently his elders fail to realize the extent of the cchange. They continue to treat him as a child, to deny him the right tto form his own opinions and to decide as he pleases the dozen and one llittle things which minister to his comfort and pleasure, such as what hhe is to wear, when he may go and what he may do for amusement; eeven what he may eat and drink. He finds himself hedged in on every sside, and he chafes against the restrictions.

Outward Pressure.—They attribute his irritation to the natural ddepravity of human nature. They are right in believing that he is too yyoung, too rash, too ignorant to regulate his life; but they, too, fail to rrealize that now is the time to begin giving him more freedom, greater ooppportunity to form his own opinions, to decide for himself, and to feel tthat he is responsible.

Inward Power.—The result of the repression from without and the ggrowing power within is, first, irritation, impatience, intense feeling, aand finally, an outburst, an upheaval, startling to the onlookers in its ssuddenness, its intensity and its apparent destructiveness. The cherriished opinions and beliefs of his elders are flouted, the mannerly ways aand orderly habits of childhood are contemptuously cast aside, and the yyouth seems to be well started on the highway that leads to destructtion. "Youth is a spiritual drunkenness." Of course, these exper-riences in the intense form are not found in every case; but in some fform, intense or mild, they may be seen.

Emotional Experiences.—The characteristic of the emotions of yyouth is their instability. Elation and depression, sympathy and in-

difference, self-assertion and self-abasement, selfishness and self-denial alternate with bewildering rapidity. The April mood prevails.

Storm and Stress.—We may conveniently classify these into two groups—the storm and stress experiences and the crazes, or enthusiasms. As examples of the storm and stress, David Grieve and Maggie Tulliver, "with her volcanic upheavals of imprisoned passions," may be cited. Starbuck found that three women out of every four whom he had questioned had passed through a period of storm and stress. Corresponding to this emotional experience is that of doubt, to which men are more subject. Thus, while the adolescent experiences of women are principally emotional, those of men are rather intellectual. The average age for the beginning of the storm and stress for women was 13.6, for men 16.5, while the average for the ending was, for women 16.7, for men 22. It is to be noted that where this experience is largely emotional, it begins earlier and ends more quickly. On the other hand, the more intellectual form indicates greater stubbornness of will, and is late in appearing, but is much more persistent.

Causes.—Starbuck attributes the storm and stress to "the functioning of new powers, which have no specific outlet, and are driven to force for themselves an expression in one way or another. If there is no channel open for the free expression of this new energy, it wastes itself against unyielding and undeveloped faculties, and is recognized by its pain accompaniment, distress, unrest, anxiety, heat of passion, groping after something, brooding self-condemnation; but if there be no resistance, there results a burst of new life, fresh consciousness, appreciation of truth, a personal hold on virtue, joy and sense of well-being."

Crazes.—The crazes, or enthusiasms, of youth manifest themselves early and culminate during the first three or four years. Rarely do they maintain their strength after the sixteenth or seventeenth year. The craze for reading, for example, according to Lancaster, begins to rise rapidly about 11, reaches its climax at 16, and thereafter rapidly declines.

Various Forms.—The enthusiastic devotion of the youth shows itself in various forms. "Sometimes it appears as a passion for some form of art, such as George Eliot's passion for music, or Scott's craze for poetry, or Galileo's fondness for painting. It may appear as an intense love of nature in some form, such as Hawthorne's passion for the sea, Nansen's delight in the solitude of the forest, Clerk Maxwell's horror of the thought of injuring fly or flower, Shelley's adoration of the moon and stars, Holmes' passion for flowers, or Lowell's fondness for birds. Sometimes it may take the more intellectual form of a mania

ffor collecting, such as Agassiz's; a delight in mathematics, such as Pascal's; a fondness for history, such as Rousseau's; a passion for languages, such as Alex. Murray's, who between the ages of fifteen and seventeen acquired almost unaided the Latin, Greek, French and Hebrew languages, and read several authors in each; or a craze for reading, such as Edison's, who resolved to read all the books in the Detroit Free Library, and read fifteen solid feet before he was stopped." It may become an enthusiasm for moral reform, a passion for righteousness, an intense delight in self-sacrifice and devotion to a religious life of exceeding austerity, an intense loyalty to club or team, or delight in destructive criticism, or argument for argument's sake.

The enthusiasm of youth borders on fanaticism. It defies conventions, leaps over barriers, masters difficulties, dares the impossible. It is strong, because it springs from a sense of new and almost limitless power.

Practical Bearing.—1. During this period especial care should be given to the physical development of the pupil, because not only of the rapidity of growth, but also of the nature of the changes that take place.

2. The upheaval during this period is inevitable. It calls for great wisdom, sympathy and patience. Each pupil should be studied, in order that care may be taken to give proper individual guidance.

3. Careful study of the craze of each pupil will reveal a suitable point of contact with each for sympathy, instruction and counsel. This whole lesson should be studied with very great care, and made the subject of earnest and frequent prayer.

QUESTIONS.

1. Account for the physical awkwardness of early adolescence.
2. What kind of growth takes place in the brain?
3. Name six important changes during upheaval.
4. Discuss in detail the causes of upheaval.
5. What is the chief characteristic of the emotional life of this period?
6. Describe in your own language the storm and stress experience.
7. Discuss its causes.
8. What is meant by "craze"?
9. Make a list of the crazes in your own class.
10. Whence do crazes spring?

Next Lesson.—In our next lesson we will pursue the study of adolescence in its later stage.

LESSON 32.

THE PUPIL: Adolescence.

Review the last lesson.

Connection.—We pass naturally from early adolescence to the study of later adolescence.

Aim.—The aim of this lesson is to present the facts concerning the amusements, social interests, intellectual and moral development of youth between the ages of seventeen and twenty years.

Games and Amusements.—The running plays and imitative games of childhood steadily decline in adolescence. Games involving rivalry persist and increase in favor, but the rivalry is now between groups, rather than between individuals.

Changing Interests.—Cricket, football, baseball, and lacrosse have superseded the simple ball games of childhood. Success now depends upon co-operation.

Amusements, Social.—This social character is also seen in the amusements of youth. Most significant is the substitution of amusements for plays. The term "amusement" suggests pleasure rather than victory, suggests companions rather than opponents. It draws attention to the greater importance of emotion and of social interest in the life of the youth. While the physical vigor of childhood sought expression in the attainment of objects, that of youth finds satisfaction at times in such forms as ball playing, where the delight in well-ordered action is intensified by the pleasure of congenial companionship.

Emotional.—The emotional character of the games and amusements of youth is seen not only in the enthusiasm for sports and the unrestrained excitement of both participants and onlookers, but also in the fascination of games of chance. These increase in popularity rapidly from the eleventh to the fifteenth year, and very rapidly from the sixteenth to the eighteenth. Is it not the excitement, the quick variation of emotion, pleasant and unpleasant, that lies at the root of their attraction?

Intellectual.—Again we speak of the "games" rather than the plays of adolescence; for they are governed by complex rules, and hence require considerable intellectual power and self-control. This intellectual element also appears in the growing interest in puzzles. The material riddle of childhood—such as "A house full of meat, with no door to go in to eat"—has given way to the more abstract linguistic, mechanical

or mathematical puzzle, illustrated, perhaps, in conundrums, or in such games as checkers, or in the algebraic problems about water taps, railway trains and hands of a watch. The games and amusements of the youth exhibit three things—a deep emotional coloring, a rapid increase in intellectual power, and a strong social interest.

Social, Interest In.—Sheldon, in his studies of boys' clubs and societies, found that over 85 per cent. had been organized by the boys themselves. From these studies the following conclusions are derived:

(1) The period of greatest activity is between 10 and 15.

(2) Physical activity is the keynote of these societies.

(3) The interest in athletic societies increases by leaps from 8 to 13, and then diminishes with even greater rapidity toward the end, while the interest in literary societies increases with increasing maturity.

(4) Boys should be sought just before their own social development tends to become dangerous, at about 10, and held until the organizing craze is over and the years of adolescence are well past.

(5) Since girls are more nearly governed by adult motives than boys, and are not yet interested in the same things, boys and girls should be organized separately.

These conclusions do not hold beyond the first years of adolescence.

Intellectual Development In.—The child lives in the world of sense. He thinks in pictures of what he sees, hears, touches and tastes. The youth does more of his thinking in words which do not immediately call up concrete images. His thinking becomes more abstract. For example, if asked to explain what courage means, the child would be forced to give examples or repeat meaningless words which he had committed to memory; the youth, on the other hand, could attempt a general description, or something approaching a definition.

Logical.—With this growing capacity for abstract thought, there goes a logical sense, and a delight in putting two and two together. This is the age of argument for argument's sake, the beginning of debate.

Criticism.—This logical spirit sometimes manifests itself in the critic's demand for consistency and for the connection of the strange with the known, sometimes in the more moral trait of censoriousness or conscientiousness. Knowledge should be both consistent and complete. The youth is annoyed when he is confronted with seeming contradictions; he is too impatient to leave knowledge "abrupt." Where his senior is more impressed with the stubbornness of facts, he has eyes for nothing but order and system.

Insight.—This logical demand, or, we might call it, the scientific passion to learn the causes of things, leads to deeper insight. The facts of observation, heretofore lying apart and disjointed in memory, suddenly snap together, bone to its fellow, sinew to bone, and muscle to sinew, and a body of knowledge springs to life. The sudden vision of the meaning of things, insight into their mutual relations, brings a joy of the purest and most exhilarating kind. The theoretic curiosity of youth craves as intensely for satisfaction as does the sense of hunger of childhood.

Doubt.—A familiar form of this intellectual activity is doubt. The opinions of childhood are compared and found inconsistent, or they cannot be connected with the actual experience of the youth. They may be pulled to pieces or cast aside in contempt. Plato calls this "the puppy dog stage." We are told that there are three fairly well marked stages of doubt:

1. There is, first, the stage of ferment, of growing dissatisfaction.
2. This is followed by the crisis, or the abandonment of the attempt to make new experiences fit old beliefs.
3. Last comes reconstruction, when around some central truth new experiences and old beliefs are rearranged. The climax of the doubt period is about the eighteenth year for boys, the fifteenth for girls.

Cure of.—Doubt is not disbelief. It hovers midway between belief and unbelief. It is a state of unrest, of distress, and must soon pass into settled belief or unbelief. The lust for logical strife, the self-assertiveness of youth make for difficulty and danger in dealing with the doubter. If his nature be strong or his logic keen, argument will not drive doubt away. Rather, opposition arouses hostility, and logic incites to special pleading. Sympathy and reflection restore the right attitude, and with that truth will prevail.

Moral Development In.—The passions are strong; the authority of the teachings of the past is weak. Hence the danger and difficulty in the moral life of the youth. His sense of growing powers and the keenness of his logic make for rebellion against authority. The youth feels like asserting his independence, and his reasoning supports him.

Duty.—But this same intellectual keenness makes for consciousness, as well as consistency, and gives strength to the demands of duty, when the youth adopts the right attitude. Over-conscientiouness, amounting almost to morbidness, is the glory of youth. The story of Daniel reveals a youth who could not abate one jot from the strict requirements of duty.

Ideals.—This intellectual keenness, coupled with a wider range of vision, a passion to scale the barriers of the intellectual field, breeds dreams and visions. Hence spring those glorious ideals which place the youth for all time far above the plane of animal existence and arouse in him a devotion, an abandonment of self, that transfigures him and casts a glory about all that touches him. No difficulty is too formidable, no danger too great, no sacrifice too dear, to stay his high endeavor. The dreamer of dreams, the seer of visions, becomes the doer of deeds, the hero, the reformer, the patriot, the martyr. The heroism of the Christian life may be made to appeal strongly to youth at this time.

Tendency to Evil.—But, where strong passions find surroundings charged with vice, the morality of the ages is scorned, despised and trampled in the dust. At first appear such forms of repudiation of law as truancy, malicious mischief, trespass. Later come the open rebellion and defiance of authority, shown in crimes requiring premeditation. These denote the adoption of the criminal life. Morrison says, "Most of the recruits of the criminal population are to be found among lads of between sixteen and twenty-one."

Devotion to Gang.—There is one form of youthful immorality which has a bright side. That is the wrong-doing that springs from devotion to the gang. It may be shameless; it may be outrageous in the extreme; it may be brazen in its belief, in its justifiability, yet it cannot be regarded as the basest, because it springs from loyalty to the group, from the same instinct that prompts the highest form of patriotism, of self-sacrifice, for the common good.

Remedy.—How to deal wisely with this devotion to the gang in the things that are evil is no light problem. It will not do to attempt to break the spirit of devotion to others. Hope lies rather in a change of opinion than in a change of will. In these matters, as in others, Stanley Hall's suggestion seems wisest: "Of all the safeguards, I believe a rightly cultivated sense of honor is the most effective at this age. Destroy self-respect and you destroy youth.

Practical Bearings.—1. A knowledge of the amusements of the adolescent opens the way to sympathy with the pupils. To be ignorant of and so out of sympathy with their games and amusements will probably close the door to their hearts against the teacher's approach.

2. As far as possible, come into close acquaintance with the members of the gang to which your pupils belong. Turn your class into a gang. Thus, the gang-spirit will help to hold the class to the school when it is apt to quit.

3. The intellectual peculiarities of adolescence demand the utmost wisdom and patience on the part of parent and teacher. Lack of sympathy here has helped to drive many a youth into unbelief and hardness.

4. The strong appeal which the heroic makes to adolescence suggests a line of approach to teachers who would win their pupils to obedience to Jesus Christ.

5. The present difficulty of holding the adolescent to the Sunday-school suggests the most careful study of this lesson.

QUESTIONS.

1. Compare the games of childhood with those of youth.
2. Why does card-playing appeal to youth?
3. What kind of social would you plan for a class of adolescents?
4. Why would a class debate appeal to a class of boys and girls of 16 years?
5. What would you do with a pupil who seemed too critical?
6. Why could you ask a pupil to give his reasons for his opinions?
7. How would you deal with a youth of 18, who doubted the inspiration of the Bible?
8. Wherein lies the peculiar moral danger of youth?
9. How may the idealism of youth be made a point of contact in personal work?
10. Explain the special tendency of youth to become criminal.
11. How would you deal with a girl who would do wrong rather than sacrifice her "set"?

Next Lesson.—In the next lesson we shall study the religious awakening of adolescence.

LESSON 33.

THE PUPIL: Adolescence.

Review the last lesson.

Connection.—From the moral development of youth in the last lesson, we turn now to its religious awakening.

Aim.—The aim of this lesson is to present some of the chief facts concerning the regeneration and conversion of youth.

Special Note.—In this chapter, the word "conversion" is not used in the same sense as we generally use regeneration. Regeneration is the direct act of the Holy Spirit, giving new life to a sinful soul. When this new life comes, the soul turns away from its old life of sin to a life of new obedience in Christ, or, as we say, it is "converted." Regeneration is the Spirit's act; conversion the soul's act. Regeneration does not occur spontaneously, nor is it produced by teaching or training. Conversion is the spontaneous act of the new-born soul.

Two Types of Religious Awakening.—Starbuck, in his Psychology of Religion, declares that "one of the most pronounced characteristics of the religion of childhood . . . is that religion is distinctly external to the child, rather than something which possesses inner significance." "Late in childhood, at the beginning of adolescence, there is a more or less definite clearing of the religious atmosphere; it appears to be the rule with girls and is frequent among boys.

External to Internal.—"The ideas of God and duty and religious observance have been external to the child during the earlier years, but now they take root in his life and have a vital significance. Heretofore they have been embodied in precept or custom, or his own playful imagination. Now they have begun to be his own."

Conversion.—This "clearing of the atmosphere" is a stage in those experiences which are normal to adolescence, "to passage from the child's small universe to the wider intellectual and spiritual life of maturity. The more striking spiritual experience is usually called "conversion"; the more gentle passes under the name of "spontaneous religious awakening." Lancaster says that "religion before this age (12) was a mere form. Now it teems full of meaning. It is a new interest, and very many speak of it as a sudden awakening. It is often spontaneous, like the interest in art or music or the love of nature, when no set forms have been urged; the religious emotion comes forth as

naturally as the sun rises." This awakening may occur without regeneration. It marks the point at which the religious instinct comes forth prominently.

Normal Evangelical Experiences.—James points out that Starbuck's statistical inquiry has shown "how closely parallel in its manifestations the ordinary conversion which occurs in young people, brought up in evangelical circles, is to that growth into a larger spiritual life, which is a normal phase of adolescence in every class of human being." He adds, "In spontaneous religious awakening, apart from revivalistic examples, and in the ordinary storm and stress and moulting time of adolescence, we may also meet mystical experiences, astonishing the subjects by their suddenness, just as in revivalistic conversion.

Forms of Awakening.—To temperament, to suggestion and imitation, Prof. James and others attribute the particular form which the religious awakening takes. Jonathan Edwards is quoted in support of the view that the individual unconsciously selects and emphasizes those portions of his religious experience which conform to a scheme already established in his mind by tradition. Thus the Moravians and certain Protestant bodies have come to hold that the religious awakening should be instantaneous and startling. "In Catholic lands and in our own Episcopalian sects," says James, "no such anxiety and conviction of sin is usual as in sects that encourage revivals. The sacraments being more relied on in these more strictly ecclesiastical bodies, the individual's personal acceptance of salvation needs less to be accentuated and led up to."

Among Biblical examples of the two types, Nathanael's is an excellent representative of the gentler spiritual awakening, and Paul's of the more dramatic conversion.

The Age of Religious Awakening.—Starbuck reports that the spontaneous awakenings come about a year earlier on the average than conversions. Thus, the average age for spontaneous awakenings, according to Lancaster's study, was 13.7, and for conversions 14.8 for females; for males, 16.3 and 16.4. Stanley Hall reports that Moody "thought that conversions occur between the ages of ten and twenty"; also that Pentecost wrote that "three-fourths of all the conversions (observed by him in an experience of thirty years), occurred between the ages of twelve and twenty, the proportion of male to female being about two to three. Comparatively few were converted after thirty years, and beyond that period the number fell off very rapidly . . . the best after-results in life and service were found in those who had been converted early."

The inquiries of Starbuck and Coe are more exact and exhaustive. Coe found that the average age of the conversion of 1,784 was 16.4 years; that the largest number took place at 16; 13 per cent. took place under 12; 16 per cent. over 20, and 71 per cent. between 12 and 20. Starbuck says, "The average age of conversion is 14.8 for females and 16.4 for males." He sums up his observations thus: "We may safely lay it down as a law that among females there are two tidal waves of religious awakening, at about 13 and 16, followed by a less significant period at 18; while among males the great wave is at about 16, preceded by a wavelet at 12, and followed by a surging up at 18 or 19."

Emotional Type.—The first of these three waves of religious awakening is "fuller of religious feeling." Lancaster says, "The emotional side of religion should dominate in childhood and adolescence." "This is the natural time for the growth of religious emotions. Starbuck sees in this outburst a parallel to the sudden impetus which appears at this period in almost all other aspects of mental life. The second wave is the most important, and corresponds to physical maturity, as the third one corresponds to a period of mental maturity.

Meaning of Age of Conversion.—When it is said that the age at which most persons are converted is about 16 years, it is not meant that this is the only age. The Spirit of God "worketh when and where and how he pleases." Children are frequently regenerated at an early age. Numerous instances of regeneration in old age are known. It is meant that the Spirit is pleased to convert most Christians through their regeneration at about 16 years.

Great Opportunity.—As Drummond points out, "This period of life presents opportunities for religious teaching which occur at no other time, and modern psychology confirms the wisdom of those religious bodies which pay special attention to the training of their young people at this stage."

Some Motives—Social Pressure.—Starbuck reported that in the many experiences examined by him, "The sense of sin appeared feeble at ten, at its height at fourteen, and relatively less important thereafter," while the desire for the better life steadily increased in importance from the tenth year, and that "social pressure and urging" was the most common of all the motives—one woman in every six and one man in every five acknowledging it to be the most prominent. Where conversions were attributed to revivals, this motive overshadowed all others."

Conversion: Its Psychological Character.—Starbuck speaks of it as a "process of unselfing," "the birth of new power," "life on a higher

plane," "the birth of a large self." Or, in the words of Drummond, "Conversion consists essentially in the turning away from a lower self, now realized as imperfect or sinful, to a higher self." Paul said, "If any man be in Christ, he is a new creature."

Two Types.—There are, according to Prof. James, two types of "this turning away." The aggressive type strives to thrust the imperfect and sinful away. In self-surrender there is "an act of yielding, or of giving one's self over to the new life, making it the center of a new personality." In the experience of the candidate for conversion, two things are important: First, "the sense of present incompleteness or wrongness, the sin which he is eager to escape from; and the second, "the positive ideal which he longs to compass." In the volitional type the attention is engrossed with the present sin which he is striving to banish. But this very strife tends to keep him in the bondage of the sin. "Self-surrender becomes indispensable." Then the new idea fills his vision, and it becomes the center of his life.

Its Accompaniments.—Prof. James speaks of two things—(a) the sense of higher control, and (b) the assurance of "joyous conviction" of salvation.

Higher Control.—This sense of higher control once found expression in the remark, "But for the grace of God, there goes John Bunyan." As Henry Drummond once put it, "To attempt to bale the darkness out of a room is the height of folly. Throw open the shutters and let the Sun of Righteousness flood it with his glory."

Assurance.—The state of assurance is (1) devoid of discord and strife, or worry and care. It is one of peace. "A passion of willingness, of acquiescence, of admiration, is the glowing center of this state of mind." Another feature of the assurance state is (2) the sense of perceiving truth not known before. Peter's abandonment of his nets, Nathanael's "Thou art the Son of God," are examples of the new insight which comes with conversion. A third peculiarity of the assurance state, mentioned by Prof. James, is (3) the positive change which the world often appears to undergo. Jonathan Edwards said of himself, "The appearance of everything was altered; there seemed to be, as it were, a color, sweet cast or appearance of divine glory in almost everything, in the sun, moon and stars, in the clouds and blue sky, in the grass, flowers and trees, in the water and all nature." "In most characteristic of all the elements of the conversion crisis is the ecstacy of happiness produced." Thus Beecher wrote, "In an instant there rose up in me such a sense of God's taking care of those who put their trust in him that for an hour all the world was crystalline, the heavens were

lucid, and I sprang to my feet and began to cry and laugh." And another said, "My tears of sorrow changed to joy, and I lay there praising God in such ecstacy of joy as only the soul who experiences it can realize."

Practical Bearing.—1. It is of the utmost importance that the teacher be able to distinguish clearly between what may be called natural conversion or awakening and regeneration.

2. The appearance of religious awakening calls for great wisdom and promptness on the part of the parent and teacher.

3. The age of conversion gives a special opportunity for personal work.

4. Class influence is helpful in personal work when wisely used.

5. It is of the utmost importance that the stage of self-surrender to God be reached in all cases.

Sunday-school Provision.—The whole Period of Adolescence (ages 13-19 years, inclusive) is provided for in the *Intermediate* (13-16 years) and *Senior* (17-19 years) *Departments*. In these departments the classes should be carefully organized with a membership of seven to fourteen; sexes separated; officers elected by the class; teacher of same sex as class, and appointed by the local church officers after consultation with class. Each class should have a Sunday and a week-day session, the latter having special reference to physical, mental, social and spiritual forms of Christian service. The general *purposes* to be kept in view are the awakening of conscience; the fixing of personal and social habits; and control of the will. The special purpose is the exaltation of Jesus Christ as Saviour and Lord, and the development of loyalty to him and and his Church. The *method* of management is (1) to deal with the individual; (2) appeal to the ideal; (3) appeal to reason; (4) appeal to social desires; (5) appeal to loyalty.

QUESTIONS.

1. Explain the difference between regeneration and conversion.
2. What is meant by religion being internal?
3. Explain the difference between conversion and religious awakening.
4. Discuss the two forms of religious awakening. Illustrate.
5. What is the average age of conversion?
6. What is meant by age of conversion?
7. Discuss the teacher's opportunity at this age.
8. What influence has social pressure on conversion?
9. Name some chief characteristics of conversion.
10. Discuss the two types of conversion.
11. Name some accompaniments of conversion.
12. To what point in conversion should the teacher try to bring his pupils?

Next Lesson.—The next lesson will be given to a glance back over our whole study of the pupil.

LESSON 34.

THE PUPIL: A Review.

Aim.—The aim of this lesson is to present a fresh view of the all-important study of the life and training of the pupil.

Lesson 16.—Read this lesson, with its questions, at one sitting. In your own language give three reasons gathered from it for the study of the pupil. Add three reasons of your own.

Lesson 17.—Read this lesson, with its questions, at one sitting. Make a separate list of the physical and mental characteristics of early childhood. Discuss the Cradle Roll as a means for reaching infants. Explain the necessity of a special course of study for infancy.

Lesson 18.—Read this lesson, with its questions, at one sitting. Discuss the chief characteristics of children's play. Discuss three ways of forming a habit. How secure the attention of children? Why is childhood the best time to feed the memory? What relation has imagination to the conduct of a child? Is the Primary Department of your school conducted in full view of the teachings of this chapter? How can it be improved?

Lesson 19.—Read this lesson, with its questions, at one sitting. Discuss the origins of morality. What is the relation between a child's imitativeness and its ideals? What place has catechetical instruction in the religious training of children?

Lesson 20.—Read this lesson, with its questions, at one sitting. Discuss the origin of the upheaval of early adolescence. What use can be made of adolescent crazes in religious teaching? What improvements are needed in the Intermediate and Senior Departments of your school?

Lesson 21.—Read this lesson, with its questions, at one sitting. Discuss briefly the importance of presenting high ideals at this period. Give chief characteristics of moral development in adolescence.

Lesson 22.—Read this lesson, with its questions, at one sitting. Discuss briefly the nature of conversion and regeneration. What influence has prayer on the regeneration of the pupil? Do you use wisely your opportunity for leading all your pupils to Christ? How may the life of the school aid in the conversion of the pupils?

Next Lesson.—Our next lesson leads us to the study of the teacher and teaching.

End of Third Term.—Examination will be taken here.

FOURTH TERM.

LESSON 35.

THE TEACHER AND TEACHING: Preparation of the Lesson.

Review the last lesson.

Connection.—We pass from the study of the pupil to the study of the teacher's preparation of the lesson.

Aim.—The aim of this lesson is to set forth the necessary steps in the preparation of a lesson.

1. Get It Up.—A progressive teacher will look carefully through the list of lessons of a whole year, in order to become familiar with the whole ground to be covered.

Looking Ahead.—A more thorough examination of the lessons of each quarter will be made.

Context.—When a lesson is to be prepared, the context will be looked up, that all the connections of the lesson may be established.

Materials.—The Teacher's Journal or Magazine should be kept close at hand. A pencil and tablet, or note-book, should be had for notes. Books of reference should be looked up. A Concordance, a Bible Dictionary and a Commentary should be easily accessible.

(2) Study it Through.—Read the lesson through without stopping several times. Take it up verse by verse. Hunt up all the Bible references, noting the bearing of each. Look up the meanings of new words. Study the geography and customs referred to. Learn all possible about the persons named. Make the statements of each verse in your own language. Note the spiritual teaching. Go entirely through the lesson in this way.

3. Write it Down.—Analyze the lesson with care. Write down the chief thoughts. Put together the verses that teach different phases of the same thought. In this way gradually work out a simple, clear outline of the lesson and write it down. Study it until it becomes familiar. Hunt up quotations and put them in the right place in the outline. Select the best illustrations, pictures, objects, anecdotes, and get them definitely placed in the mind. Write out questions on the whole for drill, not for class use.

4. Pray it In.—There must be a clear mental picture of the lesson in all its details. Let nothing whatever escape. Get the opinions of the learned and of the pious wherever available. But after all this is done

there may be a failure to understand the real spiritual significance of the passage under investigation. In John 16:13, 14, we hear Jesus say, "Howbeit, when he, the Spirit of Truth, is come, he shall guide you into all the truth; for he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine and shall declare it unto you."

In 1 Cor. 2:11-14, these remarkable words occur (American Revision): "For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is from God; that we might know the things freely given to us of God, which things also we speak, not in words, which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged." The two great truths here taught are that the Holy Spirit is needed to make the truth savingly known both to teacher and to pupil. The best teaching, therefore, must be saturated with prayer, that the gracious Spirit of God may give it power.

5. Work it Out.—The lesson must be worked out. The one great truth that is its center must be selected and carefully stated. It must then be seen in its bearings on the opinions, desires, consciences, wills and habits of the class. Each member of the class must have his meat in season. One is ignorant, and the lesson must enlighten him. One is passing through sore temptation, and the lesson must strengthen him. One is in sorrow, and the lesson must comfort him. One is living in sin, and the lesson must invite him to Jesus. So, in joy and hope and love, the teacher works out his lesson for his class.

6. Pass it On.—Finally, the teacher prepares to pass the lesson on. With his mind informed fully and accurately, with his lesson-plan well laid, with all his powers alert and eager, with his sympathies aroused, with his love warm, and his whole being filled with the Spirit of God, in answer to his prayers, he sits face to face with his class. Sometimes he tells the lesson in simple story to little children, or he lectures to a class of adults. Here he questions. Then he combines lecture and question. But, by all available means, he gives his message from God, and prays that it may be made fruitful by the Holy Spirit.

QUESTIONS.

1. Tell in detail how to get up a lesson.
2. Make an outline to show how to study it through.
3. Give your idea of how to write a lesson down.
4. Why must the teacher have the Spirit's aid in teaching?
5. Why must the pupil have the Spirit's aid in learning?
6. How can the Spirit's help be gotten?
7. What is meant by working the lesson out?
8. How can you adapt a lesson without knowing each pupil?
9. What three methods are named for passing the lesson on?

Next Lesson.—In our next lesson we shall begin to study the laws of teaching, to learn the principles that govern us in our methods.

LESSON 36.

THE LAWS OF TEACHING.

Review the last lesson.

Connection.—We pass from the study of the teacher's preparation to that of the laws which govern all effective teaching.

Aim.—The aim of this lesson is to get a working knowledge of the four laws governing knowledge, attention, language and order of mental exercise.

I. LAW OF KNOWLEDGE.

Thorough—Accurate—Ready.—The teacher must know the subject to be taught and the mind of the pupil. This knowledge of the subject must be thorough and accurate. It must be so well arranged as to be available at once. The teacher must know at least the great essential facts concerning and laws governing the human mind. Serious violations of these laws injure the mind and hinder the very purpose of teaching. Effective teaching, consciously or unconsciously, proceeds according to these laws.

The Fullness of Christ.—This law is illustrated by Jesus Christ. "Grace and truth" came by him (John 1:17), and he is "the way and the truth and the life" (John 14:6). He spoke of nature (John 12:24), of the philosophy of life (John 6:50-57), of history (John 3:14), of civil affairs (Matthew 17:24, 22:17), of human nature (John 2:25). He never made a mistake.

II. LAW OF ATTENTION.

Attention—Interest—Attraction.—"The pupil must attend with interest to the fact or truth to be learned."—Gregory. Attention and interest are different, but exist together in the mind. Attention is the holding of the mind upon one subject. As taste is to the appetite, so is interest to the mind. If the teacher make a subject interesting, the pupil can the more easily attend to it. The following suggestions are helpful in awakening interest:

1. Put old subjects in a new setting, and new subjects in an old setting. See how Jesus associated the new idea of the water of life with the old water in Jacob's well (John 4).

2. Necessity.—Make plain the need for the new knowledge. Jesus made it plain to Nicodemus that he must be born from above (John 3).

3. Viewpoint of Pupil.—Look at and present the new knowledge from the viewpoint of the pupil. Jesus called out the lawyer's interest by discussing law (Luke 10:25-37).

4. Co-operation of Pupil.—Secure the co-operation of the pupil. In Jesus' interviews with the Samaritan woman he aroused her mind to the full (John 4).

5. Interest Self.—Be interested yourself. Jesus was so absorbed in his work that it was his meat to do his Father's will (John 4:34).

Attractiveness of Jesus' Teaching.—So absorbingly interesting was Jesus' teaching that the common people heard him gladly (Mark 12:37). The people left their occupations and homes and stayed days with him without food (Matt. 15:32). Read Matt. 13:24-49. How interesting each parable is! Surely dull teaching does not owe its inspiration to the Son of God.

III. LAW OF LANGUAGE.

Learn Language of Pupil.—The language used by the teacher must be understood in the same sense both by the teacher and pupil. It is of vital importance for the teacher to be familiar with the language in common use by the pupil. Speaking in unfamiliar language produces confusion and discouragement in the pupil and defeats the very purpose of teaching.

Christ's Language.—Read carefully Luke 15:11-32. Notice the nouns, the adjectives and verbs. How familiar the ideas were to his hearers! His words were (1) simple and short. (2) His language was always pure. (3) He used familiar proverbs (Matt. 13:57). (4) His language was picturesque (Matt. 6:28).

IV. THE LAW OF ADAPTATION.

Graded Instruction.—Teaching must be adapted to the natural order in which the powers of the mind should be exercised. This is the law which governs all graded instruction. The following maxims, given by White, are forcefully illustrated in Christ's teaching:

Maxims.—1. Observe the facts before reasoning about them (Matt. 6:28).

2. Give facts before definitions of principles (Luke 10:25-37).

3. Go from the particular to the general (Matt. 12:9-12).

4. Go from known facts to related unknown facts (John 4).

QUESTIONS.

1. Give aim of this lesson in your own language.

2. What is the law of knowledge? Give the language of the book. Give it in your own language.

3. What should be the characteristics of the teacher's knowledge?

4. Why should the teacher know the pupil's mind?

5. Illustrate this law from the teaching of Jesus.

6. Quote the law of attention. Give it in your own language.

7. How are attention and interest related? Different?

8. Name five methods of awakening interest.

9. Illustrate each from Jesus' teaching.

10. Quote the law of language. Give it in your own words.

11. What is the effect on the pupil of the teacher's using unfamiliar language?

12. Tell in your own language the parable of the Great Supper in Luke 14:16-24, for pupils twelve years old.

13. Name characteristics of Christ's language.

14. Quote the law of adaptation. Give it in your own language.

15. Discuss each of the four maxims given. Illustrate each from the teachings of Jesus.

Next Lesson.—In our next lesson we will continue the study of the laws of teaching.

LESSON 37.

THE TEACHER AND TEACHING: The Laws of Teaching.

Review the last lesson.

Connection.—We shall here continue our study of the laws of teaching.

Aim.—The aim of this lesson is to study the laws concerning the self-activity of the mind, aim, reproduction and review.

V. LAW OF SELF-ACTIVITY OF THE MIND.

The Law Stated.—The mind of the pupil must be excited and directed to self-activity, so that he may discover truth for himself. The mind is not a vessel into which so much knowledge is to be poured, nor is it a fountain from which so many facts and opinions are to be drawn.

Explained.—The mind lives and gets strong by exercise. Constant telling injures the mind, because it is not made to put forth its power. Questions should be so worded as to require mental activity for reply. Memory tasks should, so far as possible, be adapted to the understanding of the pupil.

Illustrated.—Jesus used this principle again and again. In the third chapter of John we are conscious that Nicodemus is doing his best to understand for himself. In John 4, the Samaritan woman is led by suggestion and question until for herself she discovers what the water of life is. In Luke 10:25-37, we can almost follow the lawyer's mental steps until he discovers for himself who his neighbor is. In John 21: 15-17, Peter's mind is made to act by a repetition of the question.

VI. LAW OF AIMS, OR IDEALS.

The Law Stated.—The mind must have definite aims and high ideals to inspire and guide its action. A properly constructed lesson will always have a very definite aim in view. If a teacher aimlessly conducts a lesson there is sure to be inattention and lack of interest amongst his pupils. The mind is so constructed that ideals are necessary to inspire it to act and to guide it in reaching conclusions.

Explained.—This law requires the teacher to select from each lesson some one truth to be impressed indelibly. With this in view, the whole recitation should be planned and conducted. The methods of a clear thinker or writer strongly inspire the mind to imitate them. To hold before the pupil thoughts that are base and words that are ugly is to invite the mind to imitate them.

Illustrated.—Here again we turn to Jesus for illustration. In Luke 15, he spoke three parables. In each his aim is definite and clear, to show that our Father in heaven yearns over his lost ones. It is impossible to mistake his aim. Think for a moment of the exalted ideal of his Father, which he there presents, his ceaseless yearning, his unfailing care, his abundant forgiveness, his wonderful welcome.

VII. LAW OF REPRODUCTION.

The Law Stated.—The pupil must reproduce in his own words the truth taught. There is no true learning until the mind grasps for itself the truth taught, so as to enable the pupil to tell it in his own language. There is no truth in the statement, so often heard in class, "I know it, but I can't tell. it"

Explained.—Inability to tell it is sure proof of imperfect knowledge. In order to reproduce a thought, the pupil should know it in all its parts. He should be master of the proofs of the statement. The connections of the parts of the statement should be known. Its applications should be understood. These statements should be viewed in connection with the fact that the mind has not the same capacity for thought, nor the same command of language at all ages, nor in different persons of the same age. No teacher should ever quit a lesson until the average pupil in the class can reproduce it in words appropriate to his age and capacity. To do otherwise is to leave faint impressions of truth on the mind, and to rob the pupil of his right to have his possession of the truth proved by reproducing it.

Illustrated.—Jesus illustrated this law in his teaching. In Luke 10:36, 37, we find him asking the lawyer to reproduce in his own language the teaching of the parable of the Good Samaritan. And the lawyer stood the test, showing how effective our Lord's teaching had been. Jesus left no writings that we know of, and yet so powerful was his teaching that four of his followers reproduced his teachings with wonderful fulness and clearness in the four gospels.

VIII. LAW OF REVIEW.

The Law Stated.—The mind requires repetition in order that the truth may be clearly and permanently impressed upon it. In fulfillment of this law reviews become necessary. In passing through a lesson for the first time, it rarely happens that a complete knowledge of it is

gotten. A repeated view fills up the defects. Repetition of a truth enables us to test our knowledge of it. Review confirms our knowledge of a lesson.

Explained.—At the beginning of each new lesson a few minutes should be given to a review of the preceding lesson. At intervals reviews should be made to all the ground covered for a definite period of time. To get the full benefit of reviews they should be varied in purpose and method. Sometimes they should test the accuracy and completeness of knowledge. At others they should throw new light on all truth. At still others they should bring forward truths that were hurriedly passed over.

Illustrated.—Jesus illustrated this principle when, in John 21:15-17, he forced Peter, by repeating his question, to test his love. He taught God's care for his people by using the lily of the field, the sparrow in the market, and the hair of the head—three different illustrations of the same thing. When he would enforce the duty of continuing in prayer, he used the parables of the unjust judge and of the friend at midnight.

QUESTIONS.

1. State in your own words the law of the self-activity of the mind.
2. Discuss the effect on the pupil's mind of mere telling.
3. Cite other illustrations of the use of this law by Jesus than those in the book.
4. Give in your own words the law of aim or ideals.
5. How would you select the chief aim of a lesson?
6. Discuss the effect of ideals on mental acts.
7. Recall other instances of Christ's use of this than those given in the book.
8. Write in your own words the law of reproduction.
9. Discuss the possibility of really knowing a thing without being able to tell it.
10. Show how Jesus used this law.
11. Repeat the law of review in the language of the book.
12. Discuss three reasons for a review.
13. Prepare a review on last Sunday's International Lesson.

Next Lesson.—Having studied the laws of teaching, we pass in our next lesson to the study of methods of teaching.

LESSON 38.

THE TEACHER AND TEACHING: Methods of Teaching.

Connection.—From the study of the laws of teaching, we naturally turn next to the methods of teaching.

Aim.—The aim of this lesson is to study the connection, the aim, the preparation and the presentation of a lesson.

Certain methods of teaching have been discovered for making effective the laws which we have just studied. It is of the highest importance that these methods be thoroughly mastered. Let us imagine a class before us after studying the lesson at home. How shall we teach it?

1. Aim.—During the teacher's preparation of the lesson, great care should be taken to decide what the aim of the lesson shall be. This aim should be derived from the subject matter of the lesson. It should be simple, and generally single. Decide on what the central truth of the lesson is, and make it your aim to impart that. It should be written down, in order to give it definiteness in the mind. When it has been selected, it should be kept steadily in view by the teacher. No alluring secondary thoughts should be allowed to lead away from it. Every question should lead up to it, and every illustration should throw fresh light upon it.

Jesus' teaching always had a very definite aim. Read carefully John 3:1-21, and see how he held to his aim to teach Nicodemus that he must be born from above through faith in him as the Son of God before he could enter the kingdom of God. Read the account of our Lord's interview with the woman of Samaria, in John 4, and discover for yourself his aim, and show how he held to it.

2. Preparation—Physical.—By preparation is meant such provision for the class as to enable the pupils to attend to the teaching with interest and comfort. The teacher should arrive at Sunday-school long enough before its exercises begin to see that the class is comfortably seated, with fresh air and light. Song books, Bibles and whatever other literature may be needed should be provided before work begins. A quiet, positive manner will have a direct influence on the class. Silence should be secured before teaching begins. A brief prayer will be very helpful.

Attention.—Attention and interest must be secured before any effective teaching can be done.

In trying to secure and hold attention, here are some things to avoid:

Do Not.—1. Noisy teaching.
2. Censuring pupils publicly.
3. Frequent interruptions for any cause.
4. Depending too much on simultaneous answers.
5. Calling for attention.
6. Indifference on part of teacher.

Here are some things to do:

Do.—1. Keep pupils busy.
2. Secure confidence of your class.
3. Use pictures and objects for illustrations.
4. Assign special work to different pupils in connection with the next lesson and be sure to call for it.
5. Use the blackboard, or lapboard, or pencil and tablet.
6. Excite curiosity.

Here are some things to be:

Be.—1. Patient.
2. Magnetic.
3. Tactful, doing the right thing at the right time, in the right way.
4. Sympathetic.

By masterful self-control and will-power, compel attention.

One use that Jesus made of miracles was to catch the attention of the people. Stalker says that his "Miracles were the tolling of the bell to call the people together to hear his teaching."

3. Connection.—Nearly all of the lessons of the International Series are connected historically. The first step is to show briefly how this lesson is connected with the preceding one. This connection may be one of time or of thought. A few questions, well put, will serve to establish the order of events or of thought, and will at once awaken the minds of the pupils. The teacher should take time to let the class discover the connection, rather than to tell it at once.

4. Presentation.—With a definite aim selected, careful preparation made, and clear connection established, we next present the lesson. Before presenting new facts or truths, it is absolutely necessary for the teacher to know the contents of the pupils' minds. A little knowledge of a subject makes the normal mind hunger for more facts on the same subject. We explain new facts by kindred facts already in the mind. A knowledge of what the pupil knows gives the teacher the key to what he should next teach. The rule in presenting new truth is

to go from the known to the related unknown. This rule requires the teacher to be acquainted with the language of the pupil, as well as his knowledge.

For early childhood, new truth may be given in the form of a story, dealing with persons, things and ideas familiar to the pupils. For junior, intermediate and adult pupils new truth is best given by a series of skillful questions, leading the pupils to discover the truth for themselves. Now and then new truth may be given in the form of an address or a lecture.

The new truth should be fully illustrated, in order that it may be clearly seen. Illustrations and methods will be treated in subsequent lessons.

Jesus' power as the Master Teacher was never more displayed than in his method of presenting new truth. The parables are matchless illustrations of his method. Study Luke 10:25-37 to learn his secret.

QUESTIONS.

1. How would you select the aim for a lesson?
2. Write out the aim in teaching next Sunday's lesson.
3. Discuss Christ's aim in the Sermon on the Mount (Matt. 5-7).
4. Describe the physical preparation necessary to teaching a class.
5. Discuss the negative suggestions for securing attention.
6. Discuss the positive suggestions for securing attention.
7. Discuss the miracles of Jesus as means of securing attention.
8. Why should the connection between lessons be clearly set forth?
9. Why is it necessary for a teacher to know the contents of the pupil's mind?
10. How does the mind acquire new knowledge?
11. Give in your own words the rule for new truth.
12. In what form should truth be presented to small children? To juniors? To intermediates? To adults?
13. Read the parable of the sower (Matt. 13:3-23). Assume that Christ's purpose was to show how men should hear the Word of God. Discuss this parable as an illustration of his method of presenting this truth.
14. How would you present truths in order to teach a class of pupils ten years old the meaning of the fifth commandment?

Next Lesson.—In our next lesson we will conclude our study of methods of teaching.

LESSON 39.

THE TEACHER AND TEACHING: Methods of Teaching.

Review the last lesson.

Connection.—Passing from the method of presenting new truth, we will now study how the truth is acquired, reproduced and applied.

Aim.—The aim of this lesson is to show how to help the pupil acquire, reproduce and apply the truth.

5. Acquisition.—After studying how to present the truth, we naturally ask how we can help our pupils acquire it. Speaking in a general way, four things happen in the mind as it comes into possession of new facts or truths. Let us suppose that John 3:16 is being presented for the first time to the mind of a pupil. What happens?

(1) **Analysis.**—He analyzes the statement as far as he can. He thinks of the persons, of the actions. The teacher helps him where he fails until the statement is taken to pieces.

(2) **Comparison.**—He compares persons with persons and events with events, and understands their relation to each other.

(3) **Classification.**—He classifies the persons and events and actions, placing things that are similar in the same class.

(4) **Opinion.**—From this analysis, comparison and classification, he is able to form a judgment, or an opinion, which he expresses thus: "God so beloved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

The immature mind needs help in this process, and the teacher should stand by to guide it, but not to do its thinking for it. The following outline will be helpful in this connection. When a new lesson is presented to the pupil, let him ask the following questions about it in order given: 1. When did this occur? 2. Where? 3. What persons are named? 4. What happened? 5. What causes worked? 6. What results came? 7. To what does it all lead?

Illustration.—Read Luke 10:25-37. Put yourself in the place of the lawyer and describe what takes place in your mind. You will take the story to pieces, will compare its parts with great care, will classify the persons and actions, and finally will reach the conclusion that the Samaritan was neighbor to the wounded man, and that he is our neighbor to whom we may do good.

6. Reproduction.—After the mind has seized upon a new truth, the next step is to require reproduction. Pains should be taken to be sure that the truth is clearly and fully understood. Then help the

pupil to state it in his own language. At this point impatience and haste will be very hurtful. Give plenty of time, but insist upon the pupil's giving the truth in his own language.

(1) **Oral.**—First, let the reproduction be oral.

(2) **Written.**—Now and then it is good practice to have it written in full.

An Error.—Many teachers err seriously at this point. It is much easier to tell the truth than to let the pupil give it back in his own language, and it saves time, too. But time and labor and patience are all well spent in enabling a pupil to display his newly-found treasure of truth in words of his own.

Illustration.—In Luke 10:25-37, Jesus put the question directly to the lawyer, "Which of these three, thinkest thou, proved neighbour unto him that fell among robbers?" The man's answer showed that he could reproduce the story.

7. Application.—After the truth has been reproduced by the pupil in his own oral or written language, he must be taught to apply it. To stop short of this last step will be to lose the chief point in all the teaching. The great purpose in view in teaching the Bible is not merely to enrich the mind with its words, history, doctrine, geography and literature. The great end in view is the application of the truth.

(1) **To the Pupil.**—It should be so taught and learned as to shape the pupil's opinions. It should be laid up in his memory, to be a perpetual blessing. His imagination should be purified by it. To it his desires should be conformed. It should guide and control his conscience. His habits should be regulated by the truth taught. His whole inner and outer life should be under its supreme control.

(2) **To the Church.**—The pupil should be helped to apply the truth to the Church. What effect has this truth or that upon its life? How does it affect its actions? It is not enough to teach that Jesus is a shepherd, is my shepherd, but, too, that he is the shepherd of the whole Church which is his flock.

(3) **To the World.**—The truth of the Bible is of universal application. Its laws are binding on all men. Its promises fit all lives. Its consolations are designed for all the broken-hearted sons and daughters of men. Its God is the only God. Jesus Christ therein revealed as the divine Son of God is the Saviour and Lord of all men. The Holy Spirit is the only spiritual regenerator in the world, and upon him alone must men everywhere depend for power to be holy. It is the exalted duty of the faithful teacher to help his pupils to apply the Bible to themselves to the Church and to the whole world.

Illustration.—Turn to the teaching of Jesus, and see how he vigorously taught his pupils to apply the truth. In John 4, he taught the woman to drink of the water of life herself and to give it to her fellow-townsmen. In Matt. 28:19, he exhorted his disciples, "Go ye, therefore, and make disciples of all the nations."

QUESTIONS.

1. What four things happen in the mind when it learns?
2. Apply these four processes to Matt. 13:45, 46.
3. Give seven suggestions to aid a pupil in acquiring new truth.
4. Name two methods of reproduction. Compare their value.
5. Give an illustration of Christ's use of reproduction.
6. What is the final step in teaching?
7. How would you apply Christ's teaching in Matt. 11:28-30 to yourself? To the Church? To the world?

Next Lesson.—In our next lesson we will study illustrations and their uses.

LESSON 40.

THE TEACHER AND TEACHING: Illustrations.

Review the last lesson.

Connection.—From the study of general methods of teaching, we will turn now to the study of the special method of the use of illustrations.

Aim.—The aim of this lesson is to present clearly and simply the nature and proper use of illustrations.

Illustrations, What?—For our purposes we may say that an illustration is a narrative or an object used to make truth clear that would be otherwise obscure, or to impress it on the mind.

The following are reasons for using illustrations:

Why Use?—1. To make truth plain. In Luke 11:5-8 Jesus used a parable to make plain what importunity in prayer is.

2. To impress the truth. In Luke 15 the ideas of "lost" and "found" are impressed indelibly on the mind.

3. To interest the pupil. In Matt. 13:1-52, he used parables to catch the attention and awaken the interest of the crowd.

4. To prove a statement. In Luke 14:5 the necessity for pulling the ox out of the ditch is proof that it is right to do necessary and merciful things on the Sabbath.

5. To arouse feeling. In Matt. 18:23-35, what indignation is called forth by the story of the wicked servant.

6. To help the memory. In Luke 22:19, 20, the bread and wine are symbols or illustrations of Christ's love and sacrifice.

Qualities.—The following characteristics of a good illustration are given to help in making or selecting them for class use. They should be:

1. Short.—None of Christ's parables are long. Note the short ones in Matt. 13.

2. Simple.—See how he used a string of sparrows in Matt. 10:29.

3. Familiar.—Sheep and shepherds were very common in Palestine. John 10.

4. Obvious.—That is, they should not need explanation. See use of bread in Mark 14:22.

5. Beautiful.—How is it possible to improve the beauty of the parable of the Prodigal Son, in Luke 15?

6. Pointed.—See how it was impossible to escape his use of the penny in Luke 20:22-26.

7. Adapted.—See how he explained their life-work to the fishermen in Matt. 4:19.

Kinds.—There are many kinds of illustrations. A few kinds are here named by way of suggestion. They should all be used at some, and several of them may be used at one recitation. As far as possible, the teacher and pupils should make them.

1. Charts.—These can be easily made, and are exceedingly useful when simple and plain.

2. Diagrams.—Many pupils are accustomed to making diagrams in the day school, and should be encouraged to use them in Sunday-school.

3. Maps.—Every school should be provided with large maps. Every class should have small ones. Outline maps can be bought now at very low prices. The teacher should know how to draw a simple map on the blackboard quickly.

4. Pictures.—They can be had cheap and in great variety and excellence.

5. Objects.—In the Primary and Junior grades, the teachers should have a cabinet of objects for quick use. See how Christ used a penny in Luke 20:24.

6. Symbols.—Our Lord's favorite way of illustrating was by the use of parables, which are very wonderful stories.

Where Get Them?—A progressive teacher is always on the lookout for effective illustrations. As a rule, the best are those which the teacher has prepared for the lesson and class. The following sources are suggested:

1. Anecdotes.
2. Conversation.
3. Books.—(1) Biography. See how Jesus used an incident in David's life (Matt. 12:3). (2) History (Luke 4:24-27). (3) Fiction. (4) Poetry. He quoted Hebrew poetry (Luke 20:42, 43).
4. Human Life.—Jesus used (1) agriculture (Matt. 13:27); (2) domestic economy (Matt. 5:15); (3) trade (Matt. 13:45, 46); (4) social relations (Matt. 22:2).
5. Imagination.—Matt. 13:18.
6. Nature.—Matt. 8:20.
7. Proverbs.—Matt. 16:2.
8. Science.—Jesus drew on (1) medicine, oil and wine in Luke 10:34; (2) on meteorology, Matt. 16:2, 3; (3) on botany, Mark 4:28.
9. The Word of God.—Jesus used it over and over. In John 6:31 he used manna, from the experiences of the Exodus. By far the best source of illustrations for the Sunday-school teacher is the Bible, which will be found an inexhaustible mine.

How Preserved?—A few suggestions as to how to preserve illustrations will be helpful. An unclassified collection is better than none, but they should be so filed as to be at once available. They may be kept (1) in the memory, (2) in a note book, (3) in a scrap book, (4) in a card index, (5) in envelopes, arranged alphabetically.

Their uses are varied. Study the following:

How Used?—1. In appealing to the senses of sight, hearing, touch, taste and smell, in order to secure attention, especially with young children.

2. To help reason.
3. To help stir the emotions.
4. To aid imagination.
5. To put memory to work.
6. Carefully.
7. "With sweet dignity."
8. Not too frequently.
9. As a rest to the mind.

QUESTIONS.

1. Discuss the definition given on an illustration. Define it for yourself.
2. Discuss fully the reasons given for using illustrations.
3. Discuss the illustrations of the next Sunday's lesson as given in the "Earnest Worker" or other lesson help, applying to them the qualities named in the text.
4. Originate an illustration of any one point in the fourth commandment. Criticise your work.
5. Make a chart to illustrate the four periods of Christ's life as given in Lessons 9 and 10.
6. Draw an outline map to show the probable route of Israel from Egypt to Canaan.
7. Bring to the class some pictures cut by yourself from papers or magazines to illustrate Psalm 1.
8. Bring to class and explain an object made or secured by yourself to illustrate any point in the Sunday-school lesson two weeks ahead.
9. Select or write a story to illustrate the fifth commandment.
10. Bring to class twenty-six envelopes. Show how they may be arranged alphabetically for filing five illustrations on different subjects, selected by you.
11. Show how illustrations may be made to appeal to any one of the senses.
12. Illustrate the sin of irreverence from the Bible.

Next Lesson.—In our next lesson we will study briefly the art of asking questions.

LESSON 41.

THE TEACHER 'AND TEACHING: Questions.

Review the last lesson.

Connection.—From the general methods of teaching, we select the art of asking questions for special study.

Aim.—The aim of this lesson is to present briefly the use of questions in conducting a recitation.

Authors name three kinds of questions:

Three Kinds.—1. Preliminary, whose chief purpose is to lead up to the subject, excite curiosity and awaken interest. Illustrations of

this kind may be found in Matt. 9:5: "Wherefore think ye evil in your hearts?" And in Mark 4:30, "How shall we liken the kingdom of God?"

2. Stimulative, whose chief purpose is to stimulate the mind strongly to action. In Matt. 9:28, Jesus said: "Believe ye that I am able to do this?" And in Matt. 11:7, "What went ye out to behold?" In both cases his purpose was to make men think.

3. Examinative, whose purpose is to test knowledge. For illustration see Matt. 13:51; 15:34, and Mark 2:25.

Guiding Principles.—In all questioning the guiding principle should be to set the pupils to thinking for themselves.

Mistakes.—Some common mistakes in asking questions are as follows:

1. Giving information in a question.

2. Asking vague questions. They test nothing and confound the pupil.

3. Asking questions that the pupils clearly cannot answer. How foolish it would be to ask a class of juniors to give a complete outline of the Sermon on the Mount!

4. Asking questions that can be easily answered by a simple "Yes" or "No." How do these sound: Did David kill Goliath? Was Noah drowned in the flood?

5. Asking questions out of a book, or from a paper, This practice is common. Such questions should be used by the teacher in preparing the lesson—not in class. They show mental laziness in the teacher. They invite inattention on the part of the pupils. They cannot have the personal element which a good question always has.

6. Asking questions that involve long answers, especially from younger children.

Good Questions.—The following are some of the characteristics of good questions.:

1. The language should be clear. The pupil may not know the answer, but should be in no doubt as to the meaning of the question.

2. The language should be simple. This does not mean that the answer is necessarily easy. There should be but one answer to a question as a rule.

3. The language should be direct. It should convey a real question, with a definite answer to it. A real issue should be raised, and the mind should decide it, and answer should be given.

Method in Questioning.—The following hints will be helpful in questioning the class:

1. The teacher should be full of life. Lifeless questions will secure liistless answers.

2. Avoid questions that are to be answered by the whole class at ooncе. Such questions may occasionally be used after the class has been dlrilled.

3. Ask the question first, and then call the name of the person that is tto reply. It is better to ask, "What was the Feast of the Passover, JJames?" than to ask, "James, what was the Feast of the Passover?" TTo call the name of the pupil who is to answer first may result in losing tthe attention of many others. To ask the question before calling the mame of the answerer keeps the whole class alert.

4. Avoid asking questions in the alphabetical order of the class, or in tthe order in which they are seated. Pupils will count heads and prepare tto answer their own questions.

5. Ask questions in such a way that the pupil feels obliged to answer.

6. Suit the question to the pupil.

7. Do not fail to get a reply of some kind from each pupil questioned.

8. Now and then let the pupils question one another.

9. Let the class question the teacher.

QUESTIONS.

1. Name the three kinds of questions mentioned in the text.

2. Give an illustration of your own of a preliminary question? Of aa stimulative question? Of an examinative?

3. Classify the following questions of Jesus: John 3:10, Matt. 112:11, Matt. 11:7, Luke 8:30, John 9:19.

4. Read John 6:16-21. Frame a preliminary question to this paraggraph? A stimulative question? An examinative?

5. State in your own language the guiding principle in questioning.

6. Read Luke 2:52. Criticize the following questions about this vverse: "Did Jesus advance in wisdom and stature?" "Would you eexpect a healthy boy to grow?" "How tall was Jesus at this time?" ""Did Jesus grow in favor with God and man?" "What are meant by vwisdom, stature and favor?"

7. Make six good questions on Matt. 11:28-30.

8. Name three things to be avoided in questioning.

9. Name three things to do in questioning.

10. Write out some questions on next Sunday's lesson. Criticize tthem. Throw them away.

Next Lesson.—Our next lesson will be a study of the teacher himsself.

LESSON 42.

THE TEACHER HIMSELF.

Review the last lesson.

Connection.—We will now pass from the study of the laws and methods of teaching to that of the teacher himself.

Aim.—The aim of this lesson is to get a definite idea of the qualifications and training of the Sunday-school teacher.

QUALIFICATIONS.

A Real Christian.—The first and highest qualification of the Sunday-school teacher is a real Christian experience. He must know by personal experience the new birth, faith and repentance. He must actually practice good works. Walk with God should be his daily course. There should be no question as to his consecration to Jesus Christ and devotion to his work.

Intelligence.—The teacher must have intelligence. He should know the Bible in general, and the lesson for the day in particular. He should spend time, money and effort in acquiring knowledge of his great textbook. His intelligence should embrace other matters than the Bible, for questions will continually arise whose answers will require full and accurate knowledge about many subjects.

Docility.—The teacher must have docility. Without a teachable mind it is impossible to learn, and every teacher's mind must open to every suggestion of truth, from whatever source it comes. Pride of attainment is a sure enemy of all real progress.

Aptness.—The teacher must by nature have some aptness to teach. Piety, knowledge and docility will not take the place of power to awaken interest, hold attention, develop the mind, form ideals, and fix habits. Faithful work may be done without this high quality, but the best results are secured only where it is possessed abundantly.

Charm.—The teacher should possess personal charm to a high degree. Mastery of subjects and discipline of the soul are difficult tasks at best. The teacher should bring to the work all possible grace. Good manners, neat dress, a gentle voice, a sweet smile, and a ready sympathy will add greatly to a teacher's power.

Soul Winning.—The teacher's supreme test of efficiency is his power to win souls to Jesus Christ. What do other gifts and graces amount to if the teacher fail here? He simply must have such a knowl-

edge of the way of salvation, and such an experience of divine grace in his own life that he will win his pupils to confess Christ as Saviour and Lord and join the church. He will aid the spiritual development of each pupil, after he has joined the church.

TRAINING.

The Bible.—It has already been pointed out that the teacher will be an intelligent student of the whole Bible. Its words, its history, its doctrines, its geography and its literature will be familiar to him. It will be his infallible rule of faith and conduct. He will be able to explain and defend the teachings of his own Church.

The Pupil.—An accurate knowledge of his pupil's nature, capacity and development is necessary in order to know how to enter into his life and adapt his instruction to his needs.

Teaching.—In order that he may use approved methods only in reaching his results, the teacher must know at least the fundamental principles and methods of teaching. He should practice the best methods until he becomes expert in their use.

School.—The teacher must know the best methods of governing, organizing, equipping and instructing the school. He should know how to lead its worship and how to promote its life in the most efficient manner.

Training Class.—Whenever possible teachers should be graduates of the Teachers Training Courses of their denominations, and should have their denominational diplomas, with such other recognition as they may desire.

Teachers' Meeting.—Every teacher should be a regular attendant on the weekly teachers' meeting of his school. The programme of this meeting should be so arranged that all the teachers can study the art of teaching and the life and conduct of their school. By following this method, in the course of time, all the teachers will be greatly aided in their training for their high calling.

Institutes and Conventions.—Sunday-school institutes and conventions are held so widely and so frequently that they are accessible to nearly all teachers. At them valuable information, strong inspiration and ennobling Christian fellowship may be had. Teachers should attend them regularly.

Specialization.—The modern Sunday-school demands teachers specially trained for each department. The problems of infancy, early

childhood, childhood and adolescence are so varied and complicated as to require expert handling. Teachers for certain departments should be carefully trained for them.

ELECTION.

By Church Officers.—Sunday-school teaching is of such immediate and permanent value to the church that all teachers should be elected by the Session of the church for a definite term of office. They should be carefully selected and formally called by election to undertake the work. They should be directly responsible to these officers for their manner of work and influence on the pupils.

INSTALLATION.

After careful training and due election, teachers should be formally installed into office. This should be done in the presence of the whole congregation, with carefully prepared exercises.

QUESTIONS.

1. Discuss briefly the connection of this lesson with the last, and its aim.
2. Discuss carefully the following qualifications of the teacher: Piety? Intelligence? Docility? Aptness? Charm? Soul-winning?
3. Discuss the following elements of a teacher's training: The Bible? The pupil? Teaching? The School? The training class? The weekly teachers' meeting? Institutes and conventions?
4. Why is special training needed for teachers in different departments?
5. Who should elect the teachers? Why?
6. Why should teachers be installed into office?

Next Lesson.—In our next lesson we will review our studies on teaching and the teacher.

LESSON 43.

Review of teaching and the teacher.

Lesson 35.—Read this lesson, with the questions, at one sitting. Make a diagram showing the six ways named of preparing a lesson. Explain it.

Lesson 36.—Read this lesson and questions at one sitting. Name the four laws of teaching here treated. Give in your own language Law No. 1? No. 2? No. 3? No. 4?

Lesson 37.—Read this lesson and the questions at one sitting. Explain the law of the self-activity of the mind. Explain the law of aim. Err ideals. What are some of the evil results of failing to keep the law of reproduction?

Lesson 38.—Read this lesson, with the questions, at one sitting. Make an outline of this lesson from memory. Criticize it with book in hand. Make another.

Lesson 39.—Read this lesson, with the questions, at one sitting. Make an outline of the three chief heads of this lesson, putting in the sub-heads. Connect this outline with the one made for Lesson 38.

Lesson 40.—Read this lesson, with the questions, at one sitting. Bring to class an illustration of your own concerning sone one truth in next Sunday's lesson. Invite criticisms of it.

Lesson 41. Read this lesson, with the questions, at one sitting. Make seven examinative questions of your own on this review lesson.

Lesson 42. Make an outline of this lesson. Apply its teachings in detail faithfully to yourself and your fellow teachers in love.

Next Lesson.—We will next enter upon the study of the school.

End of Fourth Term. Take examination here.

FIFTH TERM.

LESSON 44.

THE SCHOOL: Its Control and Organization.

Review the last lesson.

Connection.—After studying the Bible, the Pupil and the Teacher, we come now to consider the School, which is the agency used by the teacher in teaching the Bible to the pupil.

Aim.—In this lesson we are to study the proper control and the best organization of the Sunday-school.

1. ITS CONTROL.

The fundamental law of the Presbyterian Church requires that sessions shall establish and maintain Sunday-schools.

Elect Superintendents.—The session should elect the superintendent and assistant superintendents. His position is one of such dignity and power that the utmost care should be taken to select the best man available. He should be elected for a definite period of service, and may be re-elected as often as the interests of the school require. He should give regular reports of his work of the session.

Elect Teachers.—The teachers should be elected by the session for a definite period. The pastor and superintendent should select carefully persons who will make good teachers, and the superintendent should nominate them to the session. The teaching is of such vital importance to the whole Church that it should be carefully guarded. In some cases the teachers' association elects the superintendent and teachers, in which cases their action should be confirmed by the session.

Select Literature.—To the session evidently belongs the duty of selecting the literature to be used in the school. This selection may be done through a judicious committee. The lesson literature, the children's and young people's papers, and the books for the library should be carefully examined, to secure the best, while error is excluded.

Approve Methods.—There is a great variety of methods of teaching and of work, and nearly all have some merit. The selection of the wisest and most spiritual methods belongs finally to the session.

Attend School.—All the members of every session should attend the school under its care. Their help is needed in teaching. When not

suited to this duty, they can enter a Bible class. Their presence adds dignity to the school and gives support and encouragement to officers and pupils alike.

II. ITS ORGANIZATION.

The very life of a school is dependent on a simple, effective and adequate organization. The modern Sunday-school aims to reach the whole membership of the church and as many outside as possible. We will consider its organization under three heads. 1. Officers. 2. Teachers. 3. Pupils.

1. OFFICERS.

Pastor.—(1) The pastor of the church is the pastor of the Sunday-school. He should be thoroughly informed about its life and methods, and should be prepared to lead in all matters of progress. He should attend all sessions of the school throughout.

Superintendent.—(2) The superintendent and assistant superintendent. For these high positions, men of spirituality, of great wisdom, of executive skill and with a heart full of love for all men should be selected. The superintendent is responsible to the Church and to God for the organization, the equipment, the discipline, the instruction, the worship, and the methods of work in the school.

Secretary.—(3) The secretary should be Christlike, prompt, accurate and a master of details. He should keep full and accurate records of attendance, and make all reports needed. He should help promote regularity of attendance and order, keep and distribute all lesson literature and papers.

Treasurer.—(4) The chief qualities of a treasurer are goodness, promptness, accuracy and liberality. He should keep in ink full and accurate accounts of all money received and paid out by the direction of the superintendent, or other proper person.

Organist.—(5) The organist should be consecrated, prompt, skillful at the instrument, of good musical taste, and able to lead the music. The organist's work is to play and lead the songs selected by the superintendent, and to improve the singing of the school in all proper ways.

Librarian.—(6) The librarian should be spiritual, prompt, fully informed about books and methods of keeping and distributing them. He should order all books selected by the library committee, keep them safe and properly labeled, keep an accurate account of their distribution and promote good reading in the school.

Superintendent of Home Department.—(7) The superintendent of the Home Department should be consecrated, fully informed, accurate, prompt, tactful and enterprising. The duties of this officer are to plan the details of the work, select and train suitable visitors, secure and distribute proper literature to them, collect their reports, and make regular written reports to the superintendent.

Superintendent of Teacher Training Department.—(8) The superintendent of the Teacher Training Department shuold be an earnest Christian, informed, especially trained, resourceful and tactful. His duties are to aid in the formation of teacher-training classes, to secure leaders for them, and to encourage all students to complete the course of study.

Superintendent of Missionary Department.—(9) The superintendent of the Missionary Department should be a servant of God, informed, enterprising, resourceful, wise and devoted to the cause of missions, at home and abroad. His duties are to help prepare the missionary policy of the school, to organize the missionary committee, to assign its work, and secure its execution.

2. TEACHERS.

Second to no one in the Church in power and influence are the teachers. They should be selected with grear care for their spirituality, intelligence, special fitness and preparation to teach, promptness and regularity, and winsomeness.

3. THE PUPILS.

Classes or Departments.—The pupils of the school, whether they belong to the classes attending its sessions or to some special department, should be divided into ten classes or departments according to the size of the school, the advancement and age of the pupils, as follows:

I. Elementary Division, Pupils 1-12 Years Old.

1. Cradle Roll, pupils 1, 2 years old.
2. Beginners' Class, or Department, pupils 3, 4, 5 years old.
3. Primary Class, or Department, pupils 6, 7, 8 years old.
4. Junior Class, or Department, pupils 9, 10, 11, 12 years old.

II. Secondary Division, Pupils 13-19 Years Old.

5. Intermediate Class, or Department, pupils 13, 14, 15, 16 years old.
6. Senior Class, or Department, pupils 17, 18, 19 years old.

III. Advanced Division, Pupils 20 Years and Over.

7. Adult Class, or Department, pupils 20 years old and over. These classes should be organized to standard requirements.

IV. Special Work.

8. The Home and Visitation Department, composed of persons who cannot or will not attend the sessions of the school, but who are willing to promise to study the lessons a half-hour each week; and charged with the duty of planning for house-to-house visitations for new pupils.

9. The Teacher Training Department, composed of persons who meet in connection with the school, at the same hour if convenient, for a special course of study, designed to prepare them to teach.

10. The Missionary Department, composed of a committee of three or five, who promote the missionary life of the school through Bible reading, prayer, song, giving and personal service.

Adaptation.—The organization given above is ideal. It should be changed and adapted to different schools, according to their needs.

QUESTIONS.

1. What is the connection of this lesson with the last? Its aim?
2. Who is responsible for the control of a Presbyterian Sunday-School?
3. Discuss at length the duties of the session to the school.
4. What are the elements of a school's organization?
5. Discuss the qualifications and duties of:
   (1) The pastor.
   (2) The superintendent and assistant superintendent.
   (3) The secretary.
   (4) The treasurer.
   (5) The organist.
   (6) The librarian.
   (7) The superintendent of the Home and Visitation Department.
   (8) The superintendent of the Teacher Training Department.
   (9) The superintendent of the Missionary Department.
6. Discuss fully the qualifications and influence of the teacher.
7. Name the classes, or departments, of a school in the order given.
8. Name the subdivisions of the Primary Department.
9. What is the Home and Visitation Department?

10 What is the Teacher Training Department?

11. What is the Missionary Department?

12. Discuss the adaptation of the above-named organization to different kinds of schools; especially your own.

Next Lesson.—In our next lesson we shall study the details of equipment and instruction of a Sunday-school.

LESSON 45.

THE SCHOOL: Its Equipment and Instruction.

Review the last lesson.

Connection.—After a Sunday-school is established and organized, it needs adequate and useful equipment. Control, organization and equipment exist that the instruction may be thorough and progressive.

Aim.—The aim of this lesson is to give a clear idea as to what constitutes adequate equipment and instruction for the school.

I. EQUIPMENT.

Building.—Wherever it is possible, a separate building should be provided for the school. This building should be so constructed as to provide a separate class-room for each class, arranged so that they may be thrown together. These rooms may be furnished by the class, according to taste and means. If a separate building cannot be had, the building that must be used can easily be divided by curtains, or screens, so that most of the classes may meet separately for the study of the lesson. The Primary Department especially should have a separate room or space.

Benches or Chairs.—The benches or chairs used should be comfortable and well arranged. Small ones should be used for little children.

Organ or Piano.—A good piano or organ is necessary to lead the music. When possible, there should be a separate instrument for the Primary Department, at least.

Blackboard.—There should be a good blackboard, with plenty of chalk and a good eraser, placed conveniently near the superintendent's desk. It will be useful for diagrams, outlines, and especially for reviews. When possible, each class-room should have a blackboard.

Maps.—Maps illustrating Old and New Testament history should be provided, large enough to be seen by the whole school. Small outline maps in abundance for class-work should be on hand.

Objects.—For the purpose of illustration, a cabinet of Bible and other objects should be provided, especially for the use of the Primary and Junior Departments.

Pictures.—An abundance of pictures may be had at low cost.

Library.—A well-selected, graded library of the best religious books should be kept carefully. In some cases a secular department may be opened during week days. The library is entitled to frequent additions of new books.

Song Books.—An abundance of song books, with notes, is necessary to the best singing. They should contain many of the best standard hymns and tunes, with other songs adapted to the capacity of the pupils.

Collection Envelopes.—Envelopes should be provided for individual offerings, much like those used in the church.

Lesson Helps.—All the lesson helps provided by the denomination, so far as needed, should be supplied abundantly. The library should contain some of the best reference books.

Children's and Young People's Papers.—Every pupil in the Primary, Junior and Intermediate grades, at least, should be given a Sunday-school paper every Sabbath.

Bibles.—All the pupils should be encouraged to bring their own Bibles to school each Lord's Day. An abundant supply of Bibles should be kept by the school, so that every one may use a copy during the session of the school.

Note.—While the equipment named above is ideal, a school may be conducted with simple equipment, as with Bibles and song books. It is false economy to attempt to do the best work with insufficient tools.

II. THE INSTRUCTION.

The subjects studied in Sunday-school when properly arranged, according to the age and capacity of the pupils, is the curriculum of the school. The great text-book is the Bible. In 1872 the International Convention at Indianapolis, Indiana, adopted a uniform lesson for all ages, to be selected from the Bible by the International Lesson Committee. This series has been in acceptable use in our Church since 1875 by approval of the General Assembly.

The International Lesson System.—At present the International Lesson system consists of:

(1) **The Uniform Lesson,** for all grades of pupils.

Its Excellencies.—Among the chief excellencies of this series may be named the following:

1. It is a strong bond of union among evangelical Christians the world over.
2. Every six years the lessons cover the whole Bible.
3. It leaves each denomination to interpret the Bible according to its own standards of faith to its own people.
4. It has made possible the publication of lesson helps of the highest excellence at the lowest cost.
5. It leaves the way open for each denomination to prepare its own graded supplemental lessons on its history, doctrine and activities.
6. Lesson Topics, Golden Texts, and Memory Verses may be selected from the Bible text adapted to the needs of pupils, thus furnishing a simple and effective graded series.

(2) **The Graded Lessons.**—The International Sunday-school Convention at Louisville, in 1908, in response to an influential demand, instructed the Lesson Committee to prepare a course of graded lessons, carefully adapted to the age, capacity and advancement of the pupils of the school, in addition to the uniform series.

Very grave objections exist to this series; as

1. It has seventeen grades.
2. It is expensive.
3. Its theory of child-nature is unnatural.
4. Its doctrinal content is objectionable.
5. It has not been approved by our General Assembly.

The Uniform Lesson with Adapted ("Graded") Subjects and Memory Verses.—Our General Assembly has approved a plan for adapting a lesson-topic, golden text and memory verses from the Uniform Lesson, so as to meet the needs of the following periods of life:

Period I.—Infancy (under six years) Cradle Roll and Beginners' Course.
Period II.—Early Childhood (6 to 8 years), Primary Department.
Period III.—Childhood (9 to 12 years), Junior Department.
Period IV.—Adolescence (13 to 16 years), Intermediate Department.
Period V.—Adolescence (17 to 19 years), Senior Department.
Period VI.—Adult Life (20 years and upward).

To the Bible lesson for each Sunday is added the study of a hymn and catechism. Bible history, geography and literature, with missions, are added as part of the regular lesson. By this method is pro-

ided instruction in the six chief elements of religious culture, Bible memory work, history, doctrine, geography, literature, missions. The whole plan is worked out systematically and simply in our Graded Quarterlies and the Earnest Worker. The scheme is given in full in a series of "Manuals of Graded Instruction," free of cost.

Purpose.—It is the purpose of these adapted lessons, in connection with the International Uniform Lesson, to impart to each pupil at least the elements of a religious education. They are so arranged as to secure definite progress in each year of each grade.

QUESTIONS.

1. What is the aim of this lesson?
2. Why should a Sunday-school have a separate building?
3. Make a complete list of the articles needed to equip a school adequately.
4. Describe the quality and use of each.
5. Examine the Sunday-school periodicals and papers of your denomination. Discuss them.
6. Discuss the simplest equipment.
7. What is the curriculum of the Sunday-school?
8. What is its great text-book?
9. When were the International Lessons adopted?
10. Explain the International Lesson system.
11. Discuss its merits.
12. What are the International Graded Lessons?
13. Discuss their defects.
14. What are adapted Uniform Lessons?
15. What six subjects should be embraced in such lessons?
16. Discuss each subject.
17. What others would you add?
18. Discuss the purpose of adapted Uniform Lessons.
19. Why not use them in your school?

Next Lesson.—In our next lesson we will study the worship and discipline of a Sunday-school.

LESSON 46.

THE SCHOOL: Its Worship and Discipline.

Review the last lesson.

Connection.—The equipment of the school is designed to make its instruction more effective and its worship more helpful, while its instruction makes plain the will of God and the way to worship him with reverence.

Aim.—The aim of this lesson is to give a clear, brief analysis of the worship and discipline of the Sunday-school.

I. THE WORSHIP.

Where Children Worship.—In all Sunday-schools there is worship of God. In many places there is an unfortunate tendency on the part of the pupils to neglect the public worship of the church. In a vast number of Christian homes, family worship is entirely neglected. Multitudes of children worship only in the Sunday-school. It is of vital importance that the worship there shall be Scriptural throughout.

In social worship there are usually four elements.

Elements of Worship.—1. Bible Reading.—This should be done with reverence and dignity, since thus God speaks to men.

2. Prayer.—This should be reverent, earnest, simple and believing.

3. Praise.—Redeemed hearts naturally sing praises to God, remembering his character, his salvation and his daily care. The words of our songs should be true and appropriate, and their music worthy and inspiring.

4. Offering.—As an acknowledgment that all we have really belongs to God, and as an expression of our gratitude for his mercies, we make offerings to God from our substance. They should be systematic, individual and proportionate.

Moreover, the pupils in the Sunday-school must be trained to give according to the plan recommended by the General Assembly. A minimum budget should be carefully made up, and each pupil made to feel his responsibility for a definite part of it. The pupils must be educated to give.

Quality—Above everything else the worship of the school during the opening and closing exercises should be Scriptural. Every part of it should have a clear warrant in the Bible. It should be spiritual also, inspired by the Holy Spirit. It should be reverent, rendered in view of the majesty and holiness of God. It should be full of life, rather than dull and uninteresting.

II. DISCIPLINE.

The discipline of a school during its sessions is of the utmost importance to its usefulness. Wisdom requires that the session, pastor, officers and teachers give due attention to it.

Programme.—The superintendent should carefully prepare before he goes to school a detailed programme of the whole session, which should occupy an hour and a quarter, at least. This programme should provide for:

1. Opening exercises, consisting of singing, prayer and reading the Bible.

2. A definite teaching period of about forty minutes, of which the first fifteen minutes should be given to Supplemental Lessons, and the last twenty-five minutes to the International Lesson.

3. A definite time following the lesson period for distributing literature and taking the offering.

4. Closing exercises, consisting of songs, lesson review from the desk, reports of the secretary and treasurer, announcements and prayer.

Attendance.—Promptness and regularity of attendance require the closest attention from pastor, officers, teachers and pupils. Let the school begin and close exactly on time. Careful record should be kept of those present and absent. Absentees should be promptly looked up by the pastor, superintendent and teachers. The causes of tardiness and absence should be investigated and removed.

Arrangement of Classes—Each class or department and each pupil should have assigned seats. The teacher should be present before the pupils arrive. Moving about from class to class or from seat to seat should be forbidden.

Silence.—Perfect silence should be required by the superintendent before he speaks a word from the desk. When this is secured, let him quietly proceed with his work.

Quiet.—Loud talking by teachers and pupils should be prevented. Throughout the whole teaching period there should be as little noise as possible.

Reverence.—From the time the pupil enters the room till he leaves, he should be taught that the school is holy. It is a place of joy, of song, and of thanksgiving, but pupils should be carefully trained to reverence the place and the school, because they are dedicated to God.

The Disorderly Pupil.—In every school there are disorderly pupils, who tax the wisdom and patience of officers and teachers. Such a pupil should be kept busy every minute of the session. With him or

her the teacher may profitably have a private interview for instruction and persuasion and prayer. If this fail, the superintendent may have an interview. A visit to the parents by teachers and superintendent may then be used.

Life.—Few things help the order of a school so much as life. A slow, dull superintendent, a poorly prepared and inattentive teacher, discordant and dragging music, contribute directly to the disorder of a school. Let all the exercises and teaching be made interesting by careful preparation and adaptation. Repetition and regularity are necessary to proper training, but monotony is deadly. Secure a pleasing variety. Above all else, spiritual life and attractiveness should pervade the whole school—God's gracious gifts in answer to prayer.

QUESTIONS.

1. Account for the tendency to make the Sunday-school the only place of worship for children.
2. Name the four elements of social worship.
3. Discuss each element—Bible reading, prayer, singing, offering.
4. Discuss the General Assembly's financial plan with reference to your school.
5. What qualities should characterize the worship of the school?
6. Discuss the importance of discipline.
7. Name the four elements of a good programme.
8. Discuss each in detail.
9. How may tardiness and absence be prevented?
10. How should classes be arranged?
11. Suggest ways for securing silence.
12. How can reverence be secured?
13. How should a disorderly pupil be treated?
14. Discuss the conditions of life in the school.

Next Lesson.—In our next lesson we will study in detail the special departments of the school—Cradle Roll, Teacher Training, Home and Visitation, and Missionary.

LESSON 47.

THE SCHOOL: Its Special Departments.

Review the last lesson.

Connection.—After studying the control, organization, equipment, instruction, worship and discipline of a school, we must inquire next in the details of the special departments.

Aim.—It is the aim of this lesson to study the organization, methods, and results of the Cradle Roll, Teacher Training, Home and Visitation, and Missionary Departments of the school.

I. THE CRADLE ROLL DEPARTMENT.

Nature.—In order that the Church may very early lay hold upon the little children, and begin their training from birth, the Cradle Roll has been devised. It consists of an ornamental scroll, on which the names and ages of all children below three years old, not otherwise identified with a Sunday-school, may be written. It should be hung in a conspicuous place in the Primary Department.

Organization.—The Cradle Roll should be under the supervision of the Primary superintendent or teacher, or of some one specially selected by her. Application cards should be sent out through the members of the Primary Department for new babies' names, and a pretty membership card should be sent back to each little one. The names are carefully kept in a special book, with an accurate record of birthdays, parents' names and addresses, and spaces for special remarks.

Methods.—At each birthday a pretty birthday card should be mailed, or, better, taken in person to each member of the Cradle Roll. The little ones' mothers should be visited and freely consulted about the children. Once or twice a year a reception should be given by the Primary Department to the babies and their mothers, when every preparation should be made for a joyful occasion.

Results.—In many cases a baby's parents, and, perhaps, the whole family, have been won to the school and church through the Cradle Roll. From the earliest years the children are taught that the Church is lovingly watching over them. Children come from the Cradle Roll to the main school naturally, and take their places without fear or hesitation.

II. TEACHER TRAINING DEPARTMENT.

Two Courses.—The best Sunday-schools now provide regularly for the training of teachers. This is done by the appointment of some one whose duty it is to organize classes for a special training, embracing, at least, the study of the Bible, of the pupil, of the teacher, and of the school. Two courses are provided, to-wit: "The First Standard Course," covering not less than fifty lesson periods and two years' time; and "The Advanced Standard Course," covering not less than one hundred lesson periods, and three years' time.

The Teacher.—The teacher of these courses should possess, in addition to the qualities desired in all teachers, successful experience as a teacher and full knowledge of the courses to be used.

The Classes.—The classes should be composed of from eight to twelve pupils, carefully selected for piety, willingness and the qualities needed in teachers. They are a regular part of the school. A definite promise to attend regularly and to study should be required for admission to the courses.

The Time and Place.—These classes should meet at the time and place most convenient and accessible to a majority of the pupils. If possible they should meet at the same time and place as the school.

Examinations.—Written examinations without aid are held at the end of each term of thirteen weeks, or at the conclusion of each course, as may be preferred. A grade of seventy is required to pass.

Diplomas and Certificates.—On passing a successful examination on the First Standard Course, a diploma will be given. On the successful completion of the First and of the Advanced Standard Course, a diploma will be given. The seal of the International Sunday-school Association may be attached to diploma upon request.

Alumni Association.—All who hold diplomas should be enrolled in an Alumni Association for fellowship and stimulation to further study.

A Correspondence Course is provided, based on this text-book, by which single students may secure careful guidance in each lesson for a reasonable fee, which includes the cost of text-book.

III. THE HOME AND VISITATION DEPARTMENT.

Nature.—In every congregation there are persons who do not attend the sessions of the Sunday-school. They are prevented from coming by old age, sickness, necessary work, or lack of interest. The Home Department is designed to bring all such into active connection with the

school by securing their written application and promise to study the current lesson at least one-half hour each week. It is of special value to all country and other widely scattered congregations.

There is urgent need in every community for thorough house-to-house visitation in order to locate all who do not attend some school and to invite them to join the school of their choice.

Organization.—The members of the Home Department are regular members of the Sunday-school, and entitled to all its privileges, and should be counted in its total enrollment. This department has at its head a superintendent, working under the school superintendent. The members are divided into groups of ten or fifteen, those who live near each other being grouped together. For each of these groups a visitor is appointed, to distribute lesson and other literature through personal visit. To each member is given a lesson quarterly with an envelope for voluntary offerings, and for recording the number of lessons studied. In some schools the boys of the Junior Department are organized into a messenger corps for the distribution of literature.

Methods.—The pastor should be asked to preach a special sermon on the duty and privilege of systematic Bible study, and should explain the Home Department work in connection with it. Application cards for membership should be distributed, and names at once secured. Officers, teachers and pupils of the school should systematically seek new members in their homes and neighborhood. At least once a year a splendid reception should be given the Home Department by the school. Its members may be enrolled in home classes for studying missions.

Through this department a systematic house-to-house visitation should be planned and carried out. It is best done by interdenominational effort.

Results.—The Home Department work brings new members to attend the sessions of the school. Persons otherwise difficult to reach can be won through this systematic plan. Many have been led to Christ directly as a result. Through it the entire congregation may be enlisted in Bible study. In some communities hundreds have been brought into the schools by systematic visitation.

IV. THE MISSIONARY DEPARTMENT.

Every progressive school must organize to study missions in order to meet the call of God for a larger and larger activity. This subject is of such vital concern that it is treated in the two following lessons.

QUESTIONS.

1. Trace the connection of this lesson to the preceding one.
2. Give the aim of this lesson in your own language.
3. What is the Cradle Roll?
4. How is it organized?
5. Discuss its methods of work.
6. What results may be expected from it?
7. What four subjects should be embraced in a Teacher Training Course?
8. Describe briefly prescribed Standard Courses.
9. How should a class be organized?
10. Give details concerning time and place of meeting? Examinations? Certificates and diplomas? Alumni association?
11. What is the Home and Visitation Department?
12. Describe briefly its organization? Methods? Results?
13. What is the Missionary Department?

Next Lesson.—In our next lesson we will study the organization and work of the Missionary Department.

LESSON 48.

THE MISSIONARY DEPARTMENT.

Review the last lesson.

Connection.—In order to give special emphasis to the vital work of the Missionary Department we will go into a careful study of it.

Aim.—The aim of this lesson is to set forth the missionary situation at large, to give reasons for studying missions in the Sunday-school, and to set forth the best method for this general end.

I. THE MISSIONARY SITUATION.

The missionary condition facing the Christian Church is thus stated by W. A. Brown:

"A well-known world, open doors into all the nations, freedom and rapidity of travel, modern means of communication, easily accessible people, well-mastered languages, understood customs, more than five hundred Bible translations, wide diffusion of Western knowledge, extended distribution of Christian literature, rapidly increasing Christian communities, firmly established Christian institutions, a growing

spirit of brotherhood, marvelous missionary successes, nations born in a day, and races transformed by the Gospel of Christ—these and other factors make the present age an unparalleled missionary opportunity."

II. WHY TEACH MISSIONS?

The following reasons amongst others may be given for teaching missions in the Sunday-school:

1. It helps us to understand God's ways past and present, and his purposes for the future of the race.
2. This is the surest way of getting information about the growing kingdom of Christ on earth.
3. It strengthens faith in the Gospel as God's message of salvation to all men.
4. It creates and maintains interest in missions because it is based on accurate information.
5. It develops the spirit and practice of Christian giving.
6. It gives point and assurance to prayer.
7. It helps to provide efficient recruits for the field.
8. It supplies the inborn need of childhood for heroic action, and of youth for visions of service.

III. THE MISSIONARY DEPARTMENT.

The general purpose of a Missionary Department is two-fold:

1. Purpose.—(1) To promote efficiently missionary education in the local school; (2) to suggest and promote forms of missionary activity; (3) to prepare a worthy missionary program for the school.

2. Organization and Duties.—A missionary superintendent or chairman with a strong committee should be chosen by each local school, or appointed by the superintendent of the school in consultation with the pastor. The committee should consist of from three to seven members, representing the different grades of the school and should be represented by one of its members on the missionary committee of the church, if there be such. The pastor and superintendent of the school should be members ex-officio. The missionary superintendent or chairman, with the committee, should have general charge of the cultivation of the missionary life of the Sunday-school, especially through the use of this program or such parts thereof as may be adopted by the local officers and teachers. Each member of the committee should have some definite work to do, such as being responsible for one or more of the points of this program. It should hold regular meetings.

3. Work.—The work of this committee is to inform itself thoroughly about the progress of missionary education as related to the Sunday-school, to prepare a detailed program for the whole local school, and secure its execution. In general, the following plan with a few amendments may be taken as a guide. It was submitted to the General Assembly of the Presbyterian Church, U S. A., by its Committee on Religious Education in 1911.

"First Course.—Pupils: Children up to 6 years. Material: Stories, pictures, and incidents drawn from life, illustrative of the life of the people, especially the children, among whom the mission work is carried forward. Agencies: (a) Parents, who should take every opportunity in the home for giving this instruction at the "story hour" and other times. (b) The Cradle Roll, which department should aid the parents in furnishing material and suggesting methods. (c) The Beginners' Department, where this instruction may be given on one Sunday a month.

Second Course:—Pupils: Ages 6 to 9 years. Material: Stories, pictures, curios and incidents drawn from life, illustratiye of the life of the people, especially of the life of the children of the same age among whom the work is carried forward, *The Children's Friend* and *The Missionary Survey* and *Onward*. Agencies: (a) Parents in the home, who should have a "missionary Sunday afternoon," corresponding to the one in the Sunday-school. (b) The Primary Department of the Sunday-school Mission Bands, and Junior Societies, with monthly mission meetings.

Third Course.—Pupils: Ages 9 to 12 years. Material: Missionary lessons for the Junior Department of Sunday-school; missionary programs published for mission bands; stories, curios; geography of the Home, Freedmen and Foreign fields, charts and maps of local field. *The Children's Friend* and *The Missionary Survey* and *Onward*. Agencies: (a) Junior Department of Sunday-school, Junior Societies, Mission Bands, organized classes. (b) Parents, co-operating with these organized agencies.

Fourth Course.—Pupils: Ages 12 to 15 years. Material: Is abundant and well worked out, especially in Home and Foreign fields, and is to be obtained through our various Mission Boards, *The Children's Friend* and *The Missionary Survey* and *Onward*. Agencies: Intermediate Department of Sunday-school, Intermediate Societies, Mission Study Classes, Boys' and Girls' organizations. For the Sunday-school the mission lessons provided in the International Graded Sunday-school Lessons are ordinarily good and in the right proportion. For Mission

Study Classes and other organizations six or eight lessons in as many consecutive weeks on any one portion of the field is about the right number, and three such Courses covering three different portions of the field is about the limit of present possibilities in most churches.

Fifth Course.—Pupils: Young people from 16 years and upwards Material: Abundant and well prepared, such as missionary lessons for Sunday-school, Senior Department, Missionary Education Movement Courses, *The Children's Friend* and *The Missionary Survey* and *Onward*. Agencies: Senior Department of Sunday-school, Young People's Societies, Mission Study Classes, King's Daughters Circles, and other organizations among young men and women. All Courses should comprise six or eight lessons, and there should be about three Courses a year.

Sixth Course.—Pupils: Men. Material: Abundant, such as Mott's "Decisive Hour of Christian Missions" and Missionary Education Movement Courses. In *Four Continents* and *Missionary Survey*. Agencies: Men's organized classes, Brotherhoods, Missionary Societies.

Seventh Course.—Pupils: Women. Material: Abundant, such as "United Mission Study Text-Books." *In Four Continents* and *Missionary Survey*. Agencies: Women's Missionary Societies and Study Classes.

Eighth Course.—Pupils: Men and women who have not time for study courses but who would be willing to pursue a course of reading in mission literature. Material: Abundant and excellent in all parts of the field. *In Four Continents*, by Williams, and *The Missionary Survey*. Agency: The Council of Religious Education might well devote attention to this matter, prepare a suitable Course or Courses of reading, enroll the readers, and arrange for stimulating interest and hastening the results.

Ninth Course.—Pupils: Sunday-schools, Young People's Societies and other organizations which desire to devote a few minutes at each meeting to the consideration of Missions. Material: Abundant, such as "Undenominational Missionary Studies for the Sunday-school" and missionary readings prepared by our Executive Committees. Agencies: Any of the above organizations which are willing to devote about ten minutes of their meetings through a portion of the year to this subject.

Next Lesson.—We next study the missionary program for the local school.

LESSON 49.

Review the last lesson.

Connection—From the general plans given in last lesson we will here study details for the local school.

Aim.—The aim of this lesson is to set forth the details of a missionary program for a local church.

MISSIONARY PROGRAM.

With a few slight changes the following missionary program for the local church was prepared by the Missionary Education Movement, and approved by the leading Sunday-school and missionary officials of the United States and Canada.

Some Explanations.—In order that every Sunday-school may become thoroughly missionary in organization and spirit and come into close touch with the various Home and Foreign Missionary agencies of its denomination, the following missionary policy is submitted for consideration and adoption.

Each point of the policy should be considered for adoption by the local officers and teachers before the beginning of the Sunday-school year, if possible, when new plans of work are outlined. This should not preclude, however, its consideration at any other time. It will be found much better to select those plans which the Committee can work thoroughly than to fail by attempting to do a larger number of things.

Point I.—A Missionary Department.

Consisting of a missionary committee of three to seven and superintendent, to each of whom shall be assigned a definite part of this program with responsibility for its execution.

Point II.—Missionary Instruction.

1. Missionary Instruction in the Class.

Note books are recommended in which pictures and small outline maps may be used to illustrate the missionary lessons.

(1) By a missionary study of the Bible.

The teachers of the regular classes should be urged to give special attention to the teaching of missionary principles of such Bible lessons as are clearly missionary in content. Teachers should also collect and use missionary incidents and stories for the illustration of Bible truths, when practicable.

(2) By the use of regular graded missionary lessons.
Such lessons will deal with the facts of the world-wide missionary enterprise, and will be more easily introduced in the graded Sunday-school than the ungraded, but may be used in either and would require only a few minutes one Sunday each month, or on ten or twelve consecutive Sundays. Let the lessons be supplemental to the Bible lesson of the day.

(3) By the organization of separate Mission Study classes.
The individual classes of the different grades may be organized into Mission Study classes or clubs for the study of missions under the direction of the class teacher or some one else especially fitted for this work. The sessions may be held during the week at some private home.

2. Missionary Instruction from the Desk or Platform.
   (1) A well-prepared missionary program or exercise in the opening or closing services of the school.
   (2) A story or questions from the desk by the superintendent or some other competent person.
   (3) An address to the whole school by a missionary or some one well fitted for such work.
   (4) Reference to maps, charts and pictures, which are hung on the walls of the room.
   (5) The use of missionary curios.
   (6) Use of stereopticon and missionary slides especially prepared.
   (7) Reference to a bulletin board containing fresh missionary items and pictures.

Point III.–Missions in Christian Worship.

"The superintendent of the Sunday-school should co-operate with the Missionary Committee in developing the missionary life of the Sunday-school.

1. By missionary petitions in public prayer.
2. By the use of passages of Scripture bearing directly upon missions.
3. By the use of missionary psalms and hymns, particularly on Missionary Sunday.
4. By urging the teachers to emphasize the importance of Scriptural habits of giving to missionary objects.
5. By the cultivation of a spirit of definite prayer for missionary objects. Prayer cards, calendars and prayer lists may be used with profit.

Point IV.—The Missionary Library and Literature.

The Missionary Committee in consultation with the Sunday-scho Librarian should secure and circulate the best missionary books avai able for general reading and reference. Missionary pamphlets adapte to the different grades should be distributed to the school, and sul scriptions taken for missionary periodicals.

Point V.—Missionary Offering.

The officers of the local Sunday-school should plan prayerfully f developing the spirit of benevolence in the school. Efforts should b made to secure individual, systematic and proportionate giving on th part of every member of the school. It is suggested that each loc Sunday-school should so divide its offerings as to include gifts to bene olences and the support of the school, where the support of the scho is not provided by the church, as is being done in an increasing numb of cases. A plan for the distribution of the money may be made by th superintendent of the school, together with an especially appointe committee and the pastor, and may be confirmed by a vote of the enti school. Sunday-schools should remember first of all their own denom national benevolences and missionary agencies.

The following resolutions on systematic Sunday-school giving we adopted at the Sunday-school Conference of the Young People's M sionary Movement, Silver Bay, New York, July 23, 1908:

"In view of the necessity for the training of Sunday-school schola in giving as well as in other lines of Christian education, we reco mend the following financial policy for general adoption:

1. That every scholar give to all objects in which he should be train to be interested, and in relative proportion to their importan
2. That some duplex system of Sunday-school finance be adopte (a) for the Sunday-school treasury, to be used for such purpo as the school may designate, (b) for missionary and other ben olences.
3. (a) That this system be used each week, and (b) that a defin pledge on the weekly basis be sought for each of the ab objects from every scholar in the school.

   NOTE.—The pledge system as applied to the pupils is not alw approved.
4. That the adoption of this plan should not eliminate but encour additional offerings on special days, such as Christmas, Eas Children's Day, etc.

5. (a) That each Sunday-school give at least as much for missionary and other benevolences as is expended for local support, and (b) that each Sunday-school keep in correspondence with its Missionary Executive Committees to ascertain the needs of each.

NOTE.—Where schools are already supported by the Church and give all their offerings to missions and other benevolences, we advise that opportunity be given the scholar either through the Sunday-school or Church channels, to give to the support of the Church."

Point VI.—Recruits for the Mission Fields.

Some systematic effort should be made to bring the subject of missions as a life-work to the attention of the members of the school, especially the older boys and girls. A Missionary Day has proven helpful, too add definiteness to both life-work appeals and pledges for money.

Point VII.—Active Missionary Service.

The experience of the Church in America proves that the Mission Sunday-school is the most effective agency at its disposal for extending the Church into unoccupied territory. In the westward advance of the frontier line in both Canada and the United States it was the Sunday-school missionary who gathered the scattered people together and held them until churches were organized. In the spiritually destitute sections of our cities and in their rapidly growing suburbs, the Sunday-school has been and is the chief advance agent of the Church. It is estimated that about 70 per cent. of the churches in the United States have been organized out of Mission Sunday-schools.

Every Sunday-school should plan to have a very definite part in some missionary activity, especially in the establishment and maintenance of one or more mission schools.

Point VIII.—Points of Missionary Program for Adoption.

In full view of the foregoing facts and considerations, the superintendent of the school should call a meeting of the officers and teachers at the earliest possible date for consideration of this Missionary Policy. Materials and helps are now available to make such a policy possible in any Sunday-school, and full information regarding them can be secured by sending to your denominational missionary boards.

It will help the committee to form definite plans if the points below can be copied on another sheet and then fully answered. A copy of the adopted policy, together with the name and address of the Chairman of the Missionary Committee, ought to be sent to your denominational

Mission and Executive Committees, Home and Foreign. Those in charge of the educational work of the Boards will then be in a position to offer definite suggestions.

1. We have organized a missionary committee. The name and address of the Chairman or Missionary Superintendent is.....
2. We will adopt some plan of definite missionary instruction. Indicate method most feasible.....
3. We will endeavor to create a missionary atmosphere in the school through its worship, especially through prayer. Indicate methods most feasible.....
4. We will endeavor to secure and to circulate a missionary library.
5. We will adopt and strive to make effective some plan of systematic and proportionate giving. Indicate method most feasible.....
6. We will endeavor to bring the subject of missions as a life-work to the attention of the older girls and boys of our school.....
7. We will endeavor to have our school engage in some definite form of active missionary service. Indicate method found most feasible.....

Next Lesson.—In our next lesson we will study some very practical special methods of work, as Rally Day, Missionary Day, Bible Day, Social Life and others.

QUESTIONS.

1. Why should each school have a missionary program?
2. How should the Missionary Department be organized?
3. Discuss carefully Point II. in full view of your own school.
4. How can missions be promoted by the worship in your school?
5. Discuss the missionary contents of your Sunday-school library.
6. Discuss Point V. very carefully as it relates to your school. Apply remedy.
7. How may your school help to get new missionaries for home and foreign work?
8. What is needed to bring your school out into missionary activity?
9. Prepare a practical missionary program for your own school. How will you get it adopted?

LESSON 50.

THE SCHOOL: Special Methods of Work.

I. RALLY DAY.

Purpose.—Every Sunday-school should appoint at least one Sunday in the year for Rally Day. Its purpose should be to arouse the school to a new interest in its own life and work. Special preparation for its celebration should be made by officers and teachers a long time in advance. The autumn is the best season for it.

Methods.—The program for the day should provide for Bible reading, prayers, songs, reports from officers and departments or classes of the school, stirring brief address, announcement of new plans for the winter's work, and a liberal offering for denominational Sunday-school missions. The officers should secure the attendance of every member of the school, of parents and friends, and of church officers. The exercises should be full of life, interest and dignity.

II. MISSIONARY DAYS.

Purpose.—Every school should have a special Sunday devoted to Foreign and one to Home Missions, in order to increase the schools' knowledge of these causes, to secure a liberal offering for their support, and to lay their claims for life-service before all the pupils.

Methods.—Programs will be furnished free by the mission Committees, giving suggestions in detail for the proper celebration of the day. The officers and teachers should plan carefully for these occasions.

III. BIBLE DAYS.

Purpose.—One Sunday in the year should be celebrated as Bible Day, whose purpose is to exalt the Bible as the very Word of God, to emphasize its authority, and to set forth its attractions before all the pupils, to distribute information concerning the circulation of the Bible in the congregation and community, and to take an offering to promote its publication and distribution.

Methods.—In the church a special sermon should be preached by the pastor on the Bible. Careful canvass of the congregation and community should be made some weeks in advance to find out definitely how many people own a Bible. The results of this canvass should be

reported on Bible Day. In the Sunday-school special opening and closing exercises should be prepared with a view to exalting the Bible, and a collection should be taken to supply local need to Bibles and to help the Bible cause at large.

IV. SOCIAL LIFE.

Seasons.—Great multitudes of Sunday-school pupils are of the age when social enjoyment appeals to them strongly. The school should use its opportunity in this respect. At Christmas there is a fine occasion for providing entertainments of high educational value. At Easter another season invites attention to social matters. Thanksgiving, too, opens the door to entertainments. All these seasons should be used to teach the school the joy of giving to others.

Class Work.—Teachers should seek to make their classes into social units. Teas, receptions, outings may all be used effectively for teaching the pupils how to make one another happy

Picnics.—A well-planned picnic is a social opportunity of great power. Time and place should be selected so that the greatest possible number may attend. Committees on invitation, on refreshments, on introductions, on games, and on finance should be appointed. Every detail should be attended to with care. It will unite the school, will give an outing to many who cannot easily have one otherwise, will bring officers, teachers, pupils, parents and friends close together.

V. FINANCE.

Budget.—Careful attention to every financial detail of the school should be given by the treasurer and other officers. A budget of expenses and receipts in detail should be made out and adopted. The greater part of the expenses of the school should be provided by the church.

Benevolences.—The school should give to the support of the church, to its own support, and to all the benevolent causes of the denomination.

Scriptural Ideals.—Plans should be adopted that will educate the school so that each one will give systematically and proportionately, with a joyful heart.

Reports.—Regular reports of all collections should be made to the whole school. Giving should be dignified as an act of worship.

VI. HOUSE-TO-HOUSE VISITATION.

Systematic Visitation.—At regular intervals every school should by itself, or in co-operation with other schools in the vicinity, make a systematic canvass of every family in its territory.

Details.—The Home and Visitation Department, with such volunteer workers as may be secured, should go two and two to every house, secure the name and address of everybody in it, invite all to attend the school of their choice, leave printed invitations to attend school.

Follow-Up.—These facts should be carefully collected, and arrangements made promptly to follow up the work this done, until as many as possible are induced to join one school or another.

VII. TEACHERS' MEETING.

Necessity.—No Sunday-school can reach its highest efficiency without a weekly meeting of its teachers. Every teacher and officer should be impressed with the duty of regular attendance.

Place.—The best place for holding this meeting is the church, or the Sunday-school room, or the manse.

Time.—The time should be selected so as to suit the majority of regular attendants. In many places it is found to be convenient to meet just before the mid-week prayer meeting and have supper together.

The following program will be found complete and practical:

Program.—(1) Roll-call (3 min.).
(2) Read minutes of last meeting (2 min.).
(3) Devotional exercises (3 min.).
(4) Lesson study—how to teach (20 min.).
(5) Glance at next lesson (5 min.).
(6) A study of the work of the school (25 min.).
(7) Adjournment on time.

QUESTIONS.

1. Discuss the purpose of Rally Day.
2. Suggest methods for its proper celebration.
3. Name the purposes of Missionary Days.
4. Why should there be a Bible Day?
5. Tell what methods may be used to make it effective.
6. What is the social opportunity of the Sunday-school?
7. How may seasons be used to promote the school's social life?

8. How may teachers promote the social life of their classes?
9. Discuss an ideal Sunday-school picnic.
10. Why should a Sunday-school have a budget?
11. To what should a Sunday-school contribute?
12. What ideal of giving should be held up?
13. What is a house-to-house visitation?
14. What details of information should be collected?
15. How should it be followed up?
16. Discuss the necessity for a weekly teachers' meeting.
17. Discuss the program for such a meeting.

Next Lesson.—In our next lesson we will study the Organized Adult Bible Class work.

LESSON 51.

THE SCHOOL: The Organized Class.

Review the last lesson.

Connection.—Amongst the most important special activities of the school may be named the Organized Adult Class.

Aim.—The aim of this lesson is to study the need, organization and methods of the modern Organized Bible Class.

I. THE ADOLESCENT PROBLEM.

Why Quit School?—Hitherto one of the most difficult problems of the Sunday-school has been that, as many young people have approached maturity, they have shown a decided tendency to quit the school. Some of the reasons for this tendency are:

(1) The spirit of independence is characteristic of this age.

(2) The fact that most attention has been given by the school officers and teachers to the elementary grades.

(3) Teachers have not been trained for this special service.

(4) Instruction has not been adapted to their capacity and taste.

(5) Their energies have not been employed in definite forms of service.

The problem is how to bring adolescents into the school, and hold them in it. The solution is found in the Organized Bible Class.

The principles and methods given below are applicable to Intermediate and Senior Classes. Get special literature.

II. THE ADULT PROBLEM.

Men and Women.—The source from which pupils may be drawn for these classes is the men and women accessible and not identified with another school, provided they are twenty years of age and over. Large classes exist to-day composed of women, and multitudes yet remain to be reached. On every side there are vast numbers of men unreached by any school. The presence of a vigorous men's class adds very decided strength and influence to the whole school.

III. ADVANTAGES OF ORGANIZATION.

Amongst others, the following advantages attend thorough class organization:

1. It transfers the responsibility for the maintenance of the class from a single teacher to the class itself.
2. It places definite responsibility on each member, and holds him to sure accountability for it.
3. Experience has proved that this is the best method for enlarging the membership of the class.
4. It offers the big boys and girls of the school attractive study and work, and will hold many of them to the school.
5. It systematizes evangelistic effort, so that many are led to confess Christ from the class.

IV. STANDARD OF ORGANIZATION FOR ADULT CLASSES.

It has been agreed that the following standard of organization shall exist before a class may gain recognition as an Organized Adult Class by the International Sunday-school Association:

1. It must be definitely connected with some Sunday-school.
2. The members of the class must be twenty years of age or over.
3. The class shall have the following officers: Teacher, president, vice-president, secretary and treasurer, and the following committees: Membership, Devotional, Social and Missionary.

This standard should be modified so as to meet needs of Intermediate and Senior pupils.

V. STANDARD OF SERVICE FOR ADULT CLASSES.

The activities of the Adult Bible Class should be varied and well proportioned. The following International Standard of Service has

been established as a guide in the attempt to achieve this most desirable result. It comprises six points:—

Point I. Increase.—The imperative obligation upon every adult class is to win the men and women of its own community.

Point II. Bibles.—The Bible is the text-book for the adult class. The class that guards sacredly the lesson period, and seeks to interest all its members in daily Bible study, will be the class of largest life and power.

Point III. Missions.—The Adult Bible Class must get Christ's vision and become possessed with a passion for world-wide Christian conquest.

Point IV. Community Work.—The adult class as a whole should plan help for the needy of every kind in its own community. It should lead in conducting surveys, to ascertain definite needs, and try to meet them.

Point V. Training.—The adult class should seek to discover amongst its members persons who have the gift of teaching and should guide them in finding suitable courses of training.

Point VI. Personal Evangelism.—Every class should emphasize the duty and privilege of individual effort to bring the unsaved to Christ.

This standard should be changed to meet needs of Intermediates and Seniors.

VI. HOW TO ORGANIZE.

1. By using wisdom and tact, turn an existing Bible class or classes into an organized class.

2. Canvass systematically the church membership and community for new members.

3. Call a meeting of pastor, officers and interested persons to confer about organizing a class of men or women, or young people.

4. By prayer and persistence find a suitable man who will organize a class for men, and a suitable woman to organize a class for women.

5. Set a date and place for permanent organization, and advertise it thoroughly. A social and banquet are sometimes helpful at this occasion. Elect officers and appoint committees then.

6. Acting under the rules of the church, secure the best possible teacher for the class.

7. Select a name and watchword for the class.

8. Adopt constitution and by-laws. A suggestive form may be had by application to your denominational publishing house.

VII. COURSE OF STUDY.

The course of study should be taken from the Bible. It should ordinarily consist of the regular International Lesson. For a limited period and for sufficient reasons, special courses may be profitably pursued.

VIII. METHODS OF WORK.

1. Conduct under the leadership of the Membership Committee a vigorous, continuous campaign for new members. Keep going after a new member until secured.
2. Give a hearty welcome to all new members.
3. Look up absent members with care and sympathy.
4. Help strangers to find comfortable and suitable homes.
5. Visit the sick and pray with them.
6. Aid those who are out of work to find employment.
7. Arrange regular socials that will really attract the members.
8. Organize athletics and sports, in order to lay hold on persons who may be won to the class and to Christ.
9. Train the class to be real winners of souls.
10. Provide suitable Christian work for every member.
11. Advertise, advertise, advertise. Use printer's ink in abundance and variety. Let all cards, notices and leaflets be attractively printed on good paper.

IX. SUGGESTED PROGRAMME FOR CLASS SESSION.

1. President call class to order.
2. Secretary get record of those present as they arrive.
3. Devotional service of five minutes of prayer or song, led by one appointed by Devotional Committee.
4. President call for reports of committees.
   1. Permanent Committees:
      (1) Membership—Propose new members and introduce them.
      (2) Social—Occasional reports.
      (3) Devotional—Name leaders, etc.
   2. Special Committees:
      (1) Visitation of sick.
      (2) Employment.
      (3) Athletics, and any others.
5. Teacher teach lesson for twenty-five minutes.

6. Secretary's report for the day.
7. Prayer.
8. Adjourn on time.

QUESTIONS.

1. Give aim of this lesson in your own words.
2. Discuss each of the five reasons given for the tendency of young people to quit the school.
3. From what sources may new students be drawn?
4. What three requirements for a standard class?
5. Discuss in detail the five advantages of organization.
6. Discuss fully the Standard of Service for Adult Classes. Apply it to your school.
7. Outline a plan for organizing a class.
8. Give reasons for confining study to the Bible.
9. Give outline for general methods of work.
10. Suggest methods not named in the text.
11. Discuss methods of advertising.
12. Give a good plan for an evangelistic campaign.
13. Make detailed programme for session of a class.

Next Lesson.—In our next lesson we will study the spiritual life of the Sunday-school.

LESSON 52.

THE SCHOOL: Its Spiritual Life.

Review the last lesson.

Connection.—Having studied the management, instruction and worship of the Sunday-school, we will now carefully study its spiritual life.

Aim.—The aim of this lesson is to set forth the nature of the spiritual life of the Sunday-school and its manifestations.

Spiritual Life.—Spiritual life exists in a Sunday-school when the Holy Spirit applies the teachings of the Bible to the school.

Three elements must be considered:

1. The Holy Spirit, who is the agent, always present and willing.
2. The Bible, which is the means used, adequate and effective.
3. The school, the receiver of the life, always needy.

How Manifested?—This life manifests itself in the general conduct of the school. It will be alive, rather than dead. It will grow in size and power. It will save souls and build up lives in Christ.

Pastor.—This life will be seen in the attitude and actions of the officers. The pastor will clearly prove his right to spiritual leadership.

Superintendent.—The superintendent and the assistant superintendent will discharge their high duties with sweetness of temper, with patience and with gladness. Their example will be worthy of following. In every duty they will exalt Jesus Christ. In personal dealings with officers, teachers, pupils and parents, they will show wisdom. They will be constant in prayer. Always and everywhere they will be looking for the best possible equipment and methods of work.

Secretary.—The secretary will be regular and prompt in attendance at the school's sessions. His records will be accurately and neatly kept and his reports will be full and reliable. He will seek to promote regular attendance on the part of the teachers and pupils. His strength will be renewed by daily prayer, and he will be active in personal work.

Treasurer.—The treasurer will be faithful, accurate and prompt in all his records and reports. He will strive to put the giving of the school upon the Biblical basis. He will be spiritually enterprising, ever seeking to improve in efficiency.

Librarian.—The librarian will find the best way to catalogue, arrange and distribute the books. He will be eager to find and secure the best religious books, and will seek to make them a spiritual power to all who read them.

Organist.—The organist will aid in selecting the most appropriate hymns and suitable tunes. An earnest effort will be made to put the music on a high spiritual plane.

Teachers.—This life will be seen in the character and work of the teachers. They will strive to be like Christ in all things, and, by this goodness and wisdom, will seek to win all their pupils to Christ and nurture them in him. New and better methods of teaching and discipline will be found through study and attendance upon institutes and conventions.

Increase of Members.—This life will be seen in the increase of pupils. Officers, teachers and pupils alike will eagerly seek new pupils from every proper source, of every age, for all departments of the school. Wherever there is spiritual life there will be growth. Great numbers of possible pupils are accessible to all Sunday-schools, and an abundant spiritual life will win them.

Increase of Conversions.—Pupils will be won to the fellowship of the church. Throughout the school conversions will be frequent and genuine. The new converts will be brought into Church membership, there to be taught and trained in the religious life. The Sunday-school contains numbers of children and young people of the age when it pleases God to convert most people. Unfruitfulness in winning them is a sure sign of lack of spiritual life.

This spiritual life will appear in the development of Christian character. There will be increasing study of the Bible for recitation in class and for private growth. The Bible will be loved and exalted to its rightful place of supreme authority in all matters of faith and conduct. Amongst all in the school there will be an increase of prayer. Pupils will be helped to form the habit of daily prayer, and many will be trained for effective public prayer. Pupils of all ages will be taught to engage in appropriate Christian work.

How Secured?—This spiritual life is God's gracious gift through the Holy Spirit. It must be gotten by asking and receiving. So far as the school is concerned, three conditions must be fulfilled before the Spirit will come upon it in power. It must, first of all, exercise faith. Great power flows only from the person who believes on Jesus and trusts him for all power. See John 7:38, 39. The Spirit is given in answer to prayer. The believer must actively employ this sure means of securing the power needed. See Luke 11:13. The child of God, who would know what spiritual power is, must be obedient to God in all things. Compare Luke 24:49; Acts 2:12-21. These early Christians were told by the Lord Jesus to wait in Jerusalem until they should be clothed with power. In prayerful waiting they received the Holy Spirit, who united them, inspired them, and made them abundantly fruitful in testimony and good works.

QUESTIONS.

1. When does spiritual life exist in a Sunday-school?
2. What three elements are to be considered? Discuss each.
3. How does spiritual life appear in the general conduct of the school?
4. How does it affect the pastor?
5. How does it affect the superintendent?
6. How does it affect the secretary?
7. How does it affect the treasurer?
8. How does it affect the librarian?
9. How does it affect the organist?

10. How does it affect the teacher?

11. Discuss the effect of spiritual life on the growth in number of pupils? On increase of conversions?

12. How does spiritual life appear in the character of those who are in the school.

13. Discuss its effect on Bible study. Prayer? Activity?

14. Discuss in detail the three conditions named of securing spiritual life.

15. Is spiritual life appearing in you? How?

Next Lesson.—In our next lesson we will study the Sunday-school movement of our times, and our relation to it.

LESSON 53.

THE SCHOOL: The Sunday-school Movement.

Review the last lesson.

Connection.—Looking back over the lessons on the Bible, on the pupil, on the teacher and on the school, in all the detail of each, we bring this course to a fitting close by a brief study of the modern Sunday-school movement.

Aim.—The aim of this lesson is to study the meaning of the modern Sunday-school movement.

Size.—The Sunday-school is the largest department of Church work. It extends to every continent, country and almost to every nation. Directly connected with it throughout the world is a vast multitude, numbering about 25,000,000 people. In North America in 1911 there were 173,459 Sunday-schools, with 1,670,846 officers and teachers, 14,946,504 pupils—a total enrollment of 16,617,350.

Dignity.—The Sunday-school is now recognized as an institution of measureless power and influence. It gives numberless thousands of children and youth their only opportunity for religious instruction. In almost every considerable neighborhood in our land it brings millions together once a week to study the Bible. It has stimulated countless thousands to seek a liberal education. The moral life of the nation has been purified by it to a wonderful degree. The ideals of citizenship, which it has held up, have been the highest. Myriads have in it found Christ as Saviour and have owned him as Lord and King.

1. EDUCATION.

Organized Schools.—The Sunday-school has, as one of its chief purposes, the religious education of all its pupils. As the American public school is designed to give a secular education to every citizen of the republic, so the Sunday-school is designed to bring religious teaching, through the Bible, to all our people. The Sunday-school is a well organized institution, under the control of officers meeting at a regular time and place, with a definite course of instruction, often with graded and always with registered pupils.

Adequate Equipment.—It has a more or less adequate material equipment with which to do its work.

Trained Teachers.—It demands a corps of trained teachers, able to interpret the Bible, acquainted with the natures and capacities of the pupils, taught in the principles and skilled in approved methods of teaching, and with a competent knowledge of a model school.

Study of the Pupil.—It is insisting upon the necessity of studying the pupil, so as to learn how best to teach and discipline each one.

Scholarship.—It is bringing to the interpretation and illustration of the Bible the profoundest scholarship and the most expert teaching of our times.

Distribution.—In one way or another it distributes cheaply far and wide over the land, amongst rich and poor, to the learned and to the untaught, 500,000 000 copies of periodical literature each year.

2. EVANGELIZATION.

Inter-Denominational.—The Sunday-school is a powerful evangelizing agency. For seventy-five years it has been the pioneer of the organized Church in our land. Through inter-denominational effort its missionaries have been on the frontier line as it advanced westward. They gathered the people into groups and organized schools, which met in cabins, in churches, under the trees, to instruct, to save and to comfort the scattered people.

Denominational.—Different denominations have taken up the work through well-organized societies, boards or committees, and have reaped a harvest of new and vigorous churches from their efforts.

School.—The individual school, through decision days, or by other special plans, brings the Gospel call to salvation home frequently and regularly to all its pupils.

Class Individual.—Each class is made a field for personal work, until every pupil is brought lovingly and prayerfully face to face with the claims of Jesus Christ to his love and obedience.

3. ORGANIZATION.

Denominational.—The Sunday-school stands for thorough organization. All the larger and many of the smaller denominations throughout the country have established agencies for the organization and development of their schools, and publishing houses to edit and distribute periodical and other forms of literature. Many of these agencies are well equipped and are doing incalculable good. They send out missionaries to organize new and to strengthen weak schools, conduct institutes, train teachers, circulate Bibles and other religious literature, and preach the Gospel to the destitute.

Interdenominational—Town, City, Township, County, State.—Christian workers of every evangelical denomination have combined in brotherly fashion to give each other fresh information and to cheer each on to new achievements. In many instances this inter-denominational effort has produced Unions in town or city for general and special purposes. Whole townships or civil districts are working together, and hundreds of counties have associations. In the United States and Canada there are State, Territorial and Provincial Associations, well organized and equipped with men and money, that ceaselessly promote the Sunday-school cause.

International.—In America, the West Indies, Mexico, Canada and the United States have been formed the International Sunday-school Association, which, through the varied activities of its Executive, Lesson and Departmental Committees and its great triennial conventions, has directly affected the life of these nations and has given the world its most effective lesson in the power of united action.

World-Wide.—In May, 1907, in the city of Rome, Italy, the World's Sunday-school Convention was held, attended by delegates from every continent. Here the World's Sunday-school Association was formed to promote the cause throughout all lands and nations and in every tongue.

Christian Bonds.—The Sunday-school is drawing all Christians together to study the Bible and to teach it to all people, that all the people may believe in Jesus Christ and be nurtured in him.

Battle-Cry.—The battle-cry of the Sunday-school is, "Organize, in order to educate and evangelize all the peoples of the earth."

QUESTIONS.

1. What is the aim of this lesson?
2. Give some facts about the size of the Sunday-school movement.
3. Why is the Sunday-school worthy of respect and co-operation?
4. Discuss the educational element of the Sunday-school.
5. Estimate in detail its evangelistic power.
6. Give an account of its denominational organization.
7. Give an account of its inter-denominational organization.
8. Give an account of its world-wide organization.
9. Discuss the effect of the Sunday-school movement on the world.
10. What is the battle-cry of the Sunday-school?

Next Lesson.—The next lesson will be a review of our study of the school.

LESSON 54.

THE SCHOOL: Review.

Connection.—This lesson is a review of the lessons on the school.

Aim.—The aim of this lesson is to pass the Sunday-school before us in one view, in order to give a fresh knowledge of it as a whole.

Lesson 44.—Read this lesson, with its questions, at one sitting. Make an outline that will show the relation of the session to the school. Discuss the advantages of the attendance of the session during the school hour to both the session and the school. Make a diagram of the organization of a school. Suggest additional qualifications for officers and teachers? Additional work?

Lesson 45.—Read this lesson, with its questions, at one sitting. Make an outline drawing of a good Sunday-school room. Make a diagram of the equipment of a school. Discuss the advantages of the use of the uniform lessons in connection with graded supplemental lessons.

Lesson 46.—Read this lesson, with its questions, at one sitting. Make a diagram of the elements of social worship. Write an ideal detailed outline of a session of your school. Discuss the sources of disorder in a school, and their remedy.

Lesson 47.—Read this lesson, with its questions, at one sitting. Make an outline showing detail of each of the following departments: Cradle Roll? Teacher Training? Home? Missionary? Discuss an ideal missionary policy for your school.

Lesson 48.—Read this lesson through carefully. Shut your eyes and think it through till you get a mental picture of it. Make a diagram to illustrate it.

Lesson 49.—Study this lesson as a whole till you can make a diagram of it in detail. Memorize the program fitted to your own school.

Lesson 50.—Read this lesson, with its questions, at one sitting. Make a diagram of the whole lesson. Discuss briefly an ideal programme of Rally Day; Missionary Day; Bible Day; Teachers' Meeting, with reference to your school.

Lesson 51.—Read this lesson, with its questions, at one sitting. Discuss carefully the life and organization of your school, in full view of all the details of this lesson. What ought to be done? Will you help do it?

Lesson 52.—Read this lesson, with its questions, at one sitting. Discuss the nature of spiritual life and power. Discuss briefly the spiritual life of your school. Spend a few minutes in prayer for the school.

Lesson 53.—Read this lesson, with its questions, at one sitting. Make a diagram illustrating the Sunday-school movement. Discuss the advantages that come to your school through this movement. Discuss how your school may receive more good from it. Memorize the battle-cry of the movement.

Next Lesson.—The next lesson is the first lesson of the first year's study of Advanced Standard Course.

End of Fifth Term.—Examination to be taken here

THE END OF THE TRAINING BOOK IS THE BEGINNING OF THE WORK.